Baptist Leader

BERKELEY BAPTIST
DIVINITY SCHOOL
LIBRARY

OCTOBER

OCTOBER OPPORTUNITIES IN THE YOUTH PROGRAM

•

"LET'S GO ON A TRIP"

•

"COME, LORD JESUS, BE OUR GUEST"

•

PUTTING THE HOME INTO THE BAPTIST CHURCH SCHOOL ADVANCE

1942

AMONG the treasures of Keble College, Oxford, is this painting by Holman Hunt. There is a copy of it in St. Paul's, London. The original glows with such full, deep, and burning colors that no black-and-white reproduction can do them justice. Few pictures are more familiar; few yield richer meanings on close study.

The painting, of course, interprets the words of Revelation 3: 20: "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." A distinguished art critic, Dr. John Brown, writes: "The meaning of the picture reaches you at once; that lonely, serious, sorrowful, majestic countenance and form; those wonderful listening eyes, so full of concern, of compassion — 'acquainted with grief'; the attitude of anxious harkening, as if 'waiting to be gracious.' "

As is characteristic of the works of the Pre-Raphaelite Brotherhood (of which Hunt was a founder), every detail has been done with meticulous care and holds some religious meaning. The painting is a sermon in symbols. He who knocks with his nail-pierced hand upon the closed, seldom or never opened door, is the great High Priest. But this High Priest wears, in addition to his white, seamless robe, the rich, bejeweled robe of the King. The courtesy displayed is the more exquisite because he who knocks has the right to command. Upon his head are two crowns: one, alas, of thorns; the other of gold studded with gems. The lantern casts a soft, warm glow, but on the night sky, which still holds a few stars, are the first hints of dawn—the rising of the Sun of Righteousness. We are standing in an orchard, for it was in such a garden that man first tasted sin; and it is in the arena of our common life that the victory over sin must therefore be won. The lush weeds that have sprung up about the doorstep speak of a life neglected, desolate, and fruitless; but in the distance we behold a quiet stream —the river of life eternal.

The Light of the World

By WILLIAM HOLMAN HUNT
1827—1910

Baptist Leader Is Published by
THE AMERICAN BAPTIST PUBLICATION SOCIETY
1701-1703 Chestnut Street
Philadelphia, Pa.

LUTHER WESLEY SMITH
Executive Secretary

Editorial Staff

LEONARD R. JENKINS
Editorial Counselor

MARGARET M. CLEMENS
Children's Leader

STANLEY A. GILLET
Young People's Leader

MILES W. SMITH
Adult Publications

JOHN CALVIN SLEMP
Uniform Lessons

BERKELEY BAPTIST DIVINITY SCHOOL LIBRARY

Baptist Leader

THE MONTHLY MAGAZINE FOR CHURCH AND CHURCH SCHOOL WORKERS

Vol. IV OCTOBER, 1942 No. 7

This Month

■ A nation-wide program of Bible reading and study—for young people! Give it a good start in your church. Read "Make the Bible Live in Today's Youth" (page 35) . . . . also its companion article, "Making Prayer a Vital Force among Youth," by Elsie P. Kappen (page 37). . . . . For new Sunday school teachers (and experienced ones, too), "We Share Experiences," by Edith Welker who herself has a wealth of worthwhile experiences to share (page 19). . . . . For adults, always up-to-the-minute material in the Adult Leader section—pages 46 and 47. . . . . Look ahead to Thanksgiving with Evelyn W. Wells who has prepared a worship service (page 42), good for small and large churches, young people's group project or the pastor with the help of the choir.

Next Month

■ Another "Church of the Month" story—always interesting and inspiring. . . . . Be sure to "compare notes" with other churches that are steadily going forward. . . . . Dr. Albert W. Beaven writes about our place in the community—good ideas for all of us. . . . . Also the first of a series by Edith L. Gillet for young people, "Choosing Your Teaching Methods." . . . . Leaders using missionary materials with children — don't miss Grace McGavran's article on "Building Christian Attitudes." . . . . Junior Society unit—Mexico! . . . . "Do your Christmas planning early and make it Christian," is the theme of the suggestion given by August M. Hintz—and a good one!

Special Articles

PAGE

Putting the Home into the Baptist Church School Advance:
What the Home Can Do ..... *Myrtle Hayward* 6
What the Church Can Do ..... *P. R. Hayward* 7
Come, Lord Jesus, Be Our Guest ..... *Mary C. Odell* 9
A Quarter of a Thousand Years ..... *R. E. E. Harkness* 10
I Am the Children's Pastor, Too ..... *James P. Wilbourn* 12
They Learn To Play ..... *A. C. Kruer* 14
Leaders Say 16
Church School Workers' Conference ..... *Pearl Rosser* 17
The Christian Pastor ..... *Harold S. Knight* 18

Children's Leader

We Share Experiences ..... *Edith F. Welker* 19
Let's Go On a Trip ..... *Nan F. Heflin* 20
Picture Page: We Discover How the Church's Money Is Spent 23
October in the Nursery Class ..... *Bess V. Nester* 24
The New Child in the Nursery Class ..... *Hazel W. Birnbaum* 25
"There's My Minister!" ..... *Mary Jessup* 26
Parent-Teacher Co-operation ..... *Pearl Barnes Smith* 26
Primary Worship Suggestions: God and Autumn Colors *Mary Grace Martin* 27
Junior Worship Suggestions: Appreciating God's Word *Mary W. Deichman* 29
The First Printed Bible ..... *Bertha C. Anderson* 30
Junior Society Topics: Learning To Work Together *Elizabeth F. Tibbals* 31
Junior Society Units: Plans for 1942-1943 33

Young People's Leader

October Opportunities in the Youth Program 34
Make the Bible Live in Today's Youth ..... *Oliver deWolf Cummings* 35
Making Prayer a Vital Force among Youth ..... *Elsie P. Kappen* 37
A Denominational Youth Calendar for Use in the Local Church 39
Only Those Who Know the Lord (Poem) ..... *Vernon C. Anderson* 39
Tea for Many ..... *Ruth Russell* 40
"Praise Ye the Lord": A Thanksgiving Worship Service *Evelyn W. Wells* 42
Does Art Speak to You? ..... *Jean Louise Smith* 44

Adult Leader

On the Importance of Adults Acting Their Age ..... *Karl L. Stolz* 46
The Adult Class Supports the Church 47
International Sunday School Lessons:
October 4. Faith in Christ as Our Personal Saviour 48
11. Loyalty to Christ 52
18. Growth in Christ 56
25. Steps toward the Solution of the Alcohol Problem 60
The Book Browser 64

Entered at the Philadelphia post office as second-class matter March 1, 1939, under the Act of Congress of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.

Prices: Five or more copies to one address, 11 cents per copy (33 cents a quarter); single subscriptions, $1.50 a year; 15 cents a copy.

Address editorial correspondence to the Editorial Department, business correspondence to the Business Manager. Branch houses and stores: 352 South Spring St., Los Angeles, Calif.; 510 Ranke Bldg., Seattle, Wash.; 72 E. Randolph St., Chicago, Ill.; 1017 Grand Ave., Kansas City, Mo.

Copyright, 1942, by The Judson Press—Printed in U.S.A.

It Can Happen Between Sundays

By

EUGENE DINSMORE DOLLOFF

★

SOME pastors have given up the week-night church service, yet not one of us has given up thinking about those all-too-many nights when the church building is dark and unused. Dr. Dolloff refused to surrender to the suggestion that the week-night meeting must go. Instead, he planned and worked to make his Thursday night service "grow" and "glow." In telling how he and his people do this, he reveals how any pastor and church can save this meeting. In fact, here is a new book that just "glows" with worth-while ideas!

"As one who has kept the midweek service going through the years, I find valuable helps and programs in this book."

—WILLIAM A. ELLIOTT
Pastor, First Baptist Church, Ottawa, Kansas

"The author's whole treatment is of real value. His work supplies the need for books of this character."

—HILLYER H. STRATON
Pastor, First Baptist Church, Detroit, Mich.

"Workable plans that may be used to bring new life to the week-night church service."

—R. B. DEER, Executive Sec.
Pennsylvania Baptist Convention

Cloth $1.00

The Judson Press

Order by Mail from the Nearest Supply House

1701-1703 Chestnut Street, Philadelphia
72 E. Randolph Street, Chicago
352 S. Spring Street, Los Angeles

Stores Also in Kansas City and Seattle

ADD SALES TAX IN STATES WHERE IN FORCE

OF INTEREST TO BAPTISTS

■ Geographical points extending from the Canadian border to Mexico City and as far east as Salt Lake City were represented by ministers and missionaries who attended the Summer Session of the Berkeley Baptist Divinity School. The two Home Mission societies arranged for all of their western missionaries to attend. These workers came from Christian centers, rural areas, missions among the Indians, the Chinese, and the Mexicans, and from areas where they have been ministering to defense workers in rapidly growing communities. Secretaries Mark Rich and John Thomas, of The American Baptist Home Mission Society, were two of the faculty members.

■ The seating capacity of the churches of the Northern Baptist Convention would care for only 56 per cent of the membership on any given Sunday, according to a survey recently made. It is estimated that only 25 per cent of the membership of a given church is present on any one Sunday. That is a great weakness in Baptist churches. The problem of regular church attendance is a matter of concern to all leaders. It is not that we have too many churches—we do not have enough to minister to the people in any large city. The problem is that of getting members of churches already organized to attend, plus the problem of organizing new churches to take care of those not affiliated with any church. A five-year emphasis on attendance at services of public worship might well be inaugurated throughout the country.—*Bulletin of First Baptist Church, Los Angeles.*

■ The Roger Williams Club at Ames, Iowa, reports that the summer session was the best it ever has experienced. Due to the war effort, more students attended Iowa State College than usual, and the club expanded its program in an attempt to meet those needs. Repairs and improvements costing $500 will be made immediately on the Roger Williams House. Many other Baptist student clubs are responding to new and urgent calls for a greater ministry.

■ "Sentenced to a Pension," a dramatic sketch by G. Merrill Lenox and C. M. Gallup, has been prepared for presentation before State Conventions, Associations, Laymen's Conferences, Women's Meetings, or any local church group. This sketch provides a means of presenting attractively the Retiring Pension Fund Plan. Time: 25 minutes. Characters: 15 men, 4 women. Requires a minimum of costuming and scenery. Free copies may be obtained by writing to The Ministers and Missionaries Benefit Board, 152 Madison Avenue, New York, N. Y.

■ The publication of a series of religious booklets for German soldiers has been discontinued. In a joint pastoral letter of the German Bishops, these leaders protested that while the publication of essential religious works is no longer permitted, "antireligious works are being printed in ever-increasing quantities."

■ Reports indicate that the Quisling government in Norway is adopting a harsher policy toward opposition churches, following its dissolution of the temporary Church Council. Swedish sources report that Norwegian police have been instructed to seize vestments of churchmen who have been dismissed or who have resigned from the State Church and send them to the church ministry. Should vicars refuse, police have authority to arrest them.

Another report says that the reading of the Bible has been prohibited in the notorious Grini concentration camp under a policy promulgated by the new director of the camp. Three clergymen are said to have been punished by the authorities because they held services and prayers in the camp.

These sad days call to mind the persecutions of early Christian days.

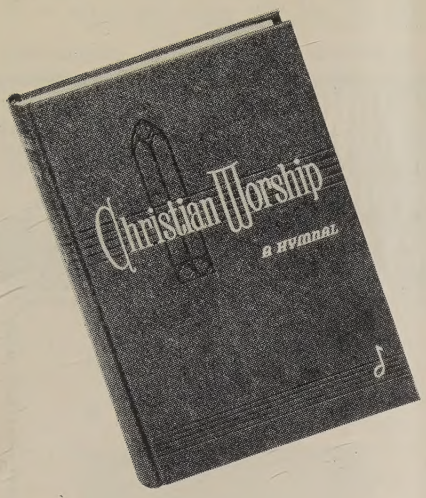
■ In view of the added restrictions that now make it difficult to erect new church buildings, every possible effort should be made to guard against fire hazards. Church properties ought to be thoroughly examined before the use of heating equipment is started, so that adequate time can be provided for replacing broken-down equipment before it is needed. Many churches still permit fire hazards to exist; especially common is inflammable material stored in closets and basements.

For ten cents (coin or stamps), the Interdenominational Bureau of Architecture will forward a schedule that may be used for checking church properties against these dangers and needless risks. Address E. M. Conover, Director, 297 Fourth Avenue, New York, N. Y.

■ More than two thousand representatives of the African Methodist Episcopal Zion Church, meeting at Salisbury, N. C., heard Mrs. Eleanor Roosevelt declare that restrictions against Negroes were being lifted and that they are being given opportunities never before enjoyed. Appearing twice on the program, she told attentive audiences that in a democracy every person is entitled to the education he desires, regardless of his ability to pay for it. She warned, however, against following too closely the old patterns and emphasized that technical and manual educations may offer security in the future.

New Edition

★



Your New All-Purpose Baptist Hymnal . . . . America's Most Beautiful Hymnbook!

★

THIS appealing new hymnal is winning new praise daily. It offers a splendid combination of the good traditional hymns and the new forward-looking hymns so much in demand, especially by young people. 556 selections, all singable. Devotional portion includes 60 pages of responsive readings, calls to worship, invocations. Complete index in back of the book.

NO INCREASE IN PRICE

Each
One to four copies - **$1.25**
Postpaid
Five or More - - - - **$1.00**
(Plus transportation)

Durable Cloth Binding
Gold Stamped

Send for Inspection Copy

The American Baptist Publication Society

The Judson Press

Order by Mail from Nearest Supply House

1703 Chestnut Street, Philadelphia, Pa.
72 E. Randolph Street, Chicago, Ill.
352 S. Spring Street, Los Angeles, Calif.
Stores Also in Kansas City and Seattle
Add Sales Tax in States Where in Force

OF INTEREST TO BAPTISTS

■ The governors of thirty-five states have addressed greetings to the Jewish citizens of their states and to the Jews of the United States on the occasion of the Jewish religious New Year. These messages were sent through the Synagogue Council, which represents the organized Jewish religious groups in America, embracing more than 1,300 Orthodox, Reform, and Conservative rabbis and congregations.

Responding to the governors' greetings, Dr. Israel Goldstein, president of the Synagogue Council of America, described them as expressive of "the spiritual bond which unites Christian and Jew in the American fellowship as fellow-builders and fellow-defenders of our democracy, pledged with their lives to safeguard it from harm."

■ Resolutions condemning teaching of racial or national superiority, and requesting that Africans be given increased responsibilities on town, city, and provincial councils and in Parliament were adopted at a conference on "Christian Reconstruction: a Reconsideration of the Christian Enterprise in South Africa." The conference was held at South African Native College, at Fort Hare, C. P., under the auspices of the Christian Council of South Africa. One hundred fifty delegates representing some forty churches, missions, and other bodies attended. Hailed as one of the most significant religious conferences ever convened in South Africa, the gathering was preceded by several months of preparation on the part of nearly 120 discussion groups in all parts of the country.

The resolutions called for a living wage, requested adequate housing and health services for all, and better educational facilities. Pointing out that the true interests of the white and the black races in South Africa do not conflict, one resolution declared it to be contrary to Christian principles that one race should seek to hold another in permanent inferiority of status or make arbitrary or discriminating conditions of progress. A continuation committee was appointed to carry on the work of the conference, and a subcommittee was set up to give attention to political and economic questions.

■ The Tokyo radio, in its English-language broadcasts, continues to insist that tolerance will be shown toward religions in the occupied countries provided that they do not "meddle in dangerous politics." However, disconcerting reports keep coming back about Japanese antagonism to Christian groups, and the exact status of missionary work is still uncertain.

Published to ease the hardest part of a pastor's work —

"THE FUNERAL"

A SOURCE BOOK FOR MINISTERS

by Andrew W. Blackwood

Long sought by thousands of ministers, Dr. Blackwood's book meets a real need. Basic source materials are provided with careful discrimination and unusual funeral problems are well treated. The book's completeness may be judged by this partial outline:

The Christian Pastor and the Funeral Problem
Visiting the Dying and the Bereaved
Arranging for the Funeral
Planning the Order of the Service
The Scripture Readings and the Prayers
Music To Strengthen and Poetry To Heal
The Service Beside the Grave
Funerals Which Are Difficult and Perplexing
The Pastoral Ministry after a Funeral

A valuable reference book for every pastor. **$2.00**

●

A NEW BOOK THAT IS
- *Interesting to Laymen*
- *Inspiring to Leaders*
- *Helpful to Pastors*

SIX KINGS OF THE AMERICAN PULPIT

by

Clarence Edward Macartney

Knowing that people are always interested in other people, Dr. Macartney presents these six interesting biographical sketches covering George Whitefield, Matthew Simpson, Henry Ward Beecher, Phillips Brooks, T. DeWitt Talmage, William Jennings Bryan. If you've been waiting for "the next Macartney" book . . . . here it is—one of the best. **$1.50**

What a Christian should know and do — told in

THE PRACTICE OF THE CHRISTIAN LIFE

by Edwin Lewis

A short, but extremely clear and simple outline of Christian living and a summary of the main Christian beliefs, by a leading Protestant theologian. **$1.00**

At Your Favorite Bookstore

THE WESTMINSTER PRESS

PHILADELPHIA

10¢ earned $106.95

For a Sunday School Class of VALLEY FORGE BAPTIST CHURCH ...Easily and Quickly!

Your Class Can Do the Same

• Hundreds of church organizations are profitably and easily operating our sensational RUG CLUBS. RAISE MONEY for *your* church and win FRIENDS with our gorgeous longer wearing scatter rugs that sell on sight, on the convenient DIME-A-WEEK-PLAN. Their fine quality, luxurious pile, distinctive patterns cannot be duplicated in the stores for anywhere near *your low price.* Club is EASY to organize and operate; requires no time or effort. Send for SAMPLE SET of 10 display rugs; all different colors and patterns. Full details; no obligation. Send no money!

Write or Wire for Sample Set TODAY!

ROBERT GILLMORE GILLMORE
104 Crestmont St. Reading, Pa.

MONEY FOR YOUR TREASURY

Over 2,000,000 SUNFLOWER DISH-CLOTHS were sold during 1941 by members of Ladies Aid, and members of Sunday Schools and Young People's Groups. Finest Quality cloths. An easy, pleasant way to raise funds for your treasury or for the purchase of U. S. WAR BONDS.

SAMPLE FREE TO OFFICIAL

Sangamon Mills
Est. 1915 Cohoes, N. Y.

Choir Pulpit GOWNS

Fine materials, beautiful work, pleasingly low prices. Catalog and samples on request. State your needs and name of church.

DeMoulin Bros. & Co.
1164 South 4th St., Greenville, Ill.

USED BOOKS

We buy and sell used religious books and sets. Write for our free catalogs.

BAKER'S BOOK STORE
1019 Wealthy, Grand Rapids, Michigan

Rush orders for the advanced NEW . . .

★ **JUNIOR COURSE**
Judson Keystone Graded Series
and
★ **PRIMARY COURSE**
Third Year
Starting October 4

The American Baptist Publication Society
1703 Chestnut Street, Philadelphia
72 E. Randolph Street, Chicago
352 S. Spring Street, Los Angeles

OF INTEREST TO BAPTISTS

■ Each Sunday morning at the Riverside Church, New York City, service men sign a guestbook and, below their names, add the name of some person in their home church who is deeply interested in them. During the week a letter, signed by the pastor of the church, is sent to this parent, wife, pastor, or friend, stating that this soldier or sailor attended the service. Many of these letters have gladdened friends and loved ones back home, for they maintain an interest in the religious as well as the physical welfare of these young men. Such letters have been sent to every state in the Union and answers have been received from many of them. This is a good plan for other churches to follow.

■ The Hebrew Christian Alliance of America at its twenty-seventh annual conference, held at Asheville, N. C., adopted a resolution pledging itself to support efforts to bring about better understanding between Jews and Christians and expressing itself as being opposed to anti-Semitism and all forms of racial and religious intolerance. The group pledged its support to the United Nations in the fight for "the liberation of all downtrodden people and the preservation of civil and religious liberty."

■ Since the Solomon Islands have been mentioned so frequently in newspaper headlines, people have been asking about the religion of the natives. Roman Catholic missionary work was begun there in 1845. The islands were divided into two districts. In the Northern Solomon Islands a combined missionary force of nearly 500, including priests, nuns, and lay helpers, serves a Catholic population of 24,000. In the Southern Solomon Islands, about 10,000 Roman Catholics are ministered to by 46 priests and nuns, assisted by 180 catechists.

■ Universal Bible Sunday, sponsored by the American Bible Society, will be observed on December 13. The emphasis will be placed upon more and better Bible reading. The theme is "Watch Your Scripture Reading," adapted from 1 Timothy 4: 13.

■ John Nuveen, Jr., of Chicago, has published a thirty-two-page booklet entitled "John Barleycorn, Esquire." Originally this paper was read before the Chicago Literary Club, January 26, 1942. A number of impressive facts are presented, noted authorities are quoted, and statistics are also included. A free copy of this booklet may be obtained by writing to Mr. John Nuveen, Jr., 135 South LaSalle Street, Chicago, Ill.

Make MORE Money This Christmas

with our "Bible Special"—50 beautiful Christmas folders imprinted with name and *choice of Bible verse.* Sells for only $1.20. Nothing else like it. Christians appreciate. *Liberal commission.* Also, our *complete line,* Greeting Cards, "Sunshine" plaques, Calendars, Bible Games, Novelties, etc., *pays good profit* to yourself or church Society. Send for returnable samples, and free Display Packet on "Bible Verse Special." (Our large agent's Book and Bible catalog included free on request.) *Satisfaction guaranteed. Write today.*

Dept. BL-10
C. W. BOYER, 2101 Windsor Rd., Dayton, Ohio

GOWNS for PULPIT and CHOIR

THE BEST OF THEIR KIND
Workmanship Unsurpassed
Outfitters to over 2500 schools colleges, churches and seminaries.
Write for catalog.

Mc. CARTHY & SIMON INC.
Established 1912
7-9 WEST 36TH ST. NEW YORK, N.Y.

FOUND:

New Soldiers for Christ!

CHAPLAINS send back glowing reports of the power for good being exerted by *The Secret Place.* Our soldiers pronounce it acceptable and helpful reading. Many of them are thus finding themselves for the first time. As daily reading to be used along with the Bible *The Secret Place* supplies a definite "lift," every day.

Thousands of copies are now in service. Thousands more are needed. This is a ministry you can share! Every dollar you send to The Secret Place Service Men's Fund supplies twenty copies of *The Secret Place* for free distribution to one of the United States Service camps. Send $1.00, $5.00, $10.00 or whatever you feel led to give.

Onward, Christian Soldiers!

★ ★ ★ ★

Make All Contributions to

THE SECRET PLACE SERVICE MEN'S FUND

1703 Chestnut Street
Philadelphia, Pa.

OF INTEREST TO BAPTISTS

■ A survey by the Committee on Extension under the Home Mission agencies reveals that 122 projects have been discovered that offer excellent opportunities for church extension in needy and growing urban areas. At the time this study was made it was possible for Baptists to establish or strengthen a project in each of these sections without entering into competition with the work of other denominations. Seventy-eight were within areas served by our sixteen City societies. But $2,499,500 is needed to enable Baptists to undertake this work. As a beginning the Northern Baptist Convention voted at Cleveland to start a 1942-1943 Church Extension Reserve Fund of $250,000. It is hoped that increased giving will soon enable the Convention to launch this new work.

■ William Lyon Phelps, II, has been awarded for his essay, "Cheng Tu Incident," the $25 prize offered to students of the private schools of America, as announced in the *Atlantic Monthly*. He arrived home last year from Cheng Tu, China. He is the son of Dr. Dryden Linsley Phelps, Missionary Professor at West China Union University, the grandnephew of Prof. William Lyon Phelps, of Yale, and the grandson of Dr. and Mrs. Arthur S. Phelps, of Berkeley, Calif.

■ The Berlin radio, in a broadcast to Germany recorded in Washington, D. C., quotes Italian newspapers as announcing that Italian church bells will be taken down shortly and handed over to the armament industry.

CONGRATULATIONS TO

■ **First Baptist Church, West Union, Iowa,** which will celebrate on October 25 the ninetieth anniversary of its organization and the seventy-fifth of its church building.

■ **First Baptist Church, Alameda, Calif.,** which observed its sixty-fifth anniversary in August. Rev. E. T. Starkey has served as pastor for the past eight years.

■ **Rev. Herbert E. Hinton.** On the twenty-fifth anniversary of his graduation from Bates College, our Baptist school at Lewiston, Me., he was honored with the degree of Doctor of Divinity. He has had a distinguished period of service as a missionary in Burma. Before accepting his present position of Central Representative of The Ministers and Missionaries Benefit Board, he served for several years as Director of Promotion for the Connecticut Baptist Convention.

The Story which your Young People read as a serial—

Now available in Complete Book Form

THE CATALYST

by Trumbull Reed

Here is the story which recently appeared as a serial in Baptist *Young People* . . . . published now in a complete volume at the request of those young people. It concerns Alison Joyce, college graduate, and her relationship with John Herbert, thoughtful young minister. Through an intriguing plot and a grand group of characters, *The Catalyst* vividly portrays the effect of real religion, vital and personal, on the lives of everyday people.

$2.00 *Ideal as an Award — or as a Gift Book*

More Westminster "FICTION WITH A CHRISTIAN PURPOSE"

CAREER COACH. Football—from the coach's angle—with all its excitement and with all its possibilities for character-building clearly brought out . . . . forms the basis for this appealing story. Fine for fall reading.

By Earl Schenck Miers . **$1.50**

BRIGHT MIDNIGHT. A young blind boy's fight to win a place for himself before and after graduation. Vividly describes the training of a Seeing Eye dog and develops an exceptionally beautiful romance.

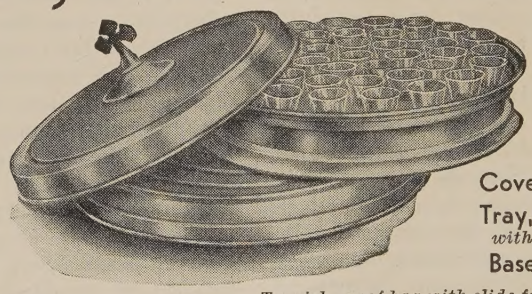
By Trumbull Reed . . **$1.50**

At Your Favorite Bookstore

The WESTMINSTER PRESS • Philadelphia

Presenting the...

Because of war requirements aluminum is no longer available for the manufacture of communion ware



Cover, **$6.00**
Tray, **$17.50** *with 40 glasses*
Base, **$6.00**

Tarnish-proof bag with slide fastener, $1.80

NEW JUDSON Silver COMMUNION WARE

at a remarkably low price!

THIS handsome new SILVER service is made from the same dies, in the same style and finish as our former aluminum sets. The difference in appearance is so slight it can be used interchangeably with the aluminum. Durable silver plated on a sturdy base, this silver service will assure the same satisfactory service that has long distinguished JUDSON ware.

DURABLE.. LIGHT IN WEIGHT.. ECONOMICAL

Bread Plate Broad Brim **$6.00** *Tarnish-proof bag with slide fastener, $1.35*

Take Advantage of This Opportunity!

Collection Plate Narrow Rim **$6.00** *Tarnish-proof bag with slide fastener, $1.50*

THE JUDSON PRESS • 1703 CHESTNUT STREET • PHILADELPHIA
Chicago • Kansas City • Los Angeles • Seattle

Putting the Home into th

H. Armstrong Roberts

What the Home Can Do

By MYRTLE HAYWARD

THERE was a very solemn conclave on Mrs. Brown's front lawn one July afternoon. Janet, aged thirteen, had called half a dozen of the neighborhood girls over to discuss plans to "put on" a play based on *Little Women,* proceeds to go to the Junior Red Cross. Janet was sure it could be done. Soon the group trooped in to ask Mrs. Brown's opinion. She had just time to finish the ironing before starting dinner preparations, but such a delegation was of far more importance than ironing or even an elaborate dinner. So, putting her work aside, Janet's mother then and there made a few suggestions about the chapters which would be most suitable to dramatize and where costumes could be secured. She believed that her greatest privilege and duty as a mother was to have a Christian home.

A Christian home is one of the important factors in the Baptist Church School Advance. What can be done to put it where it belongs, at the very center of the Advance? Two considerations need to be taken into account.

I

First: The Christian home depends upon the attitudes and purposes that prevail in it. What should these attitudes and purposes be? Only a few can be mentioned here.

1. *Fellowship with God.* As parents today seek to scan their children's future they can see little hope of making that future secure economically. They can, however, endow their children with an inestimable inheritance—a consciousness of fellowship with God. A Christian home in which such a fellowship will become real can be achieved only by parents who are obeying literally the words of Jesus, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Janet's parents were doing that. Religion to them was not Sunday clothes to be hung away until needed again. It was always a vital moving power.

2. *Recognition of the worth of persons.* A Christian home is not only one in which Christ's message has first place, but one in which every member of the family is recognized as a person. Little Bill was five years old. As the departing aunt paused a moment, she exclaimed, "Oh, I forgot my handbag." Quick as a flash, Bill ran up the stairs and soon handed the missing bag to his aunt, who was too busy with her farewells to notice the favor. The small boy's lips quivered as he said, "She didn't even say 'Thank you.'" In the Christian home the children are accorded the same gentle courtesy as the most distinguished guest.

3. *Comradeship in daily living.* Janet's mother in her readiness to lay aside her own plans while she helped her daughter with a childish adventure was strengthening the bond of friendship and fellowship with that daughter. When Janet was little, she rolled her own small cookies whenever Mother baked. When Mother made Janet's dresses, the child sewed buttons on a doll's dress. Thus the bond of comradeship grew stronger day by day. It was not always easy for the busy mother to wait to thread the child's needle. The baking would have been done more efficiently alone in the kitchen. But beyond the task in hand, Mother always saw the greater privilege, the greater duty, of building friendship with her child.

II

Second: What can be done to cultivate such attitudes as these? *How* create a Christian home? The Advance offers two procedures in such a practical program, as follows:

1. *More Bible reading and prayer.* The following ways of bringing this about are suggested.

Family worship. Family worship can be a natural and happy expression of fellowship. Younger children will delight in selecting verses of Scripture, poems, and pictures for a rather formal worship period for Sunday or a holiday, when there is more time than usual. Since most families are together for at least one meal each day, there can be a vital worship service around the dinner table. This need take but a few minutes. Its importance is not in its length, but in the attitude of the members toward each other and their interest in the program of worship. The devotional quarterly, *The Secret Place,* will be found helpful in conducting these periods of family worship. For each day there is given a short Scripture passage to be read, a comment on this passage, and a prayer. These should be supplemented by spontaneous prayer by one or more members of the family, and when possible by discussion and illustration of the daily theme from the family life or current world happenings.

Ceremonies and rituals. Secret societies and other fraternal organizations prove that adults as well as youth profit by ceremonies and rituals. In one family the parents not only sought to cultivate friendship with their children, but also made the religious life of the home explicit by encouraging the children to prepare rituals for family use. December will be a happier month if the children in the home are watching Sunday school papers and other periodicals for choice quotations about Christ-

(Concluded on page 8)

H. Armstrong Roberts

What the Church Can Do

By P. R. HAYWARD

REALLY now, it's all right to talk about Christian education, but when you look at the small amount of time we have for it, I sometimes wonder—*what's the use?*"

The speaker, a delegate to a Sunday school convention, was a devoted and skillful worker in a church school where a good program of Christian education was being carried on, but he was not satisfied.

"Look at the time the public school has," he continued; "five days a week, and five or six hours a day. Then, the school people crowd us out of the time we do have, with their band rehearsals, their athletics, and what-have-you. And what do we have? One hour a week against twenty-five or thirty; and of that one hour, only twenty-five to thirty minutes reserved for teaching. By the time the collection and roll call have been looked after, and the ticket sellers for the bazaar have finished, where are we? Twenty minutes a week, and of what use is that?"

Now, what can be said to a man like that? Much, of course, with respect to his school. But, suppose that we say to him something like this:

"Did it ever occur to you, my friend, that most of the children in your church school spend as much time, apart from sleep, in their homes as they do in the public school, which seems to you to have grabbed off nearly all the time there is?" (There are exceptions, of course, to this statement, but as a general proposition it will stand up when challenged.)

"Did it also ever occur to you that many of these pupils—not all, but many —live in homes where the parents are reasonably good and active Christians?

"Have you ever thought of giving as much time, at least as much, to training your parents to be Christian teachers in the home as to training people to be Christian teachers in the church school?

"Has it ever struck you as strange that, in many churches, if I were going to teach a class I would have to take a course on how to do it, but if I were to become a parent, I would receive no training from my church as to how to bring up my child as a growing Christian?"

These are enough questions, perhaps, to make it clear that the home is a unique and much neglected field for Christian teaching, and that it is the church's business, its first business probably, to undertake as never before a program of parent education to help the fathers and mothers make home life itself a curriculum of Christian education. What would go on in homes where this was happening is related in the companion article, written by Mrs. Hayward, on "What the Home Can Do." All that is said there is taken for granted here. This article is aimed at answering the question, "What can the church do to get its homes to undertake the program of Christian education described in that article?" Here are some suggestions:

I

First: Some person, or group of persons, must get informed and on fire about this business of education for Christian family life. Such things usually start with one person, spread to a few others, and then to many others. If the reader of this article is not to be such a person, who will be?

For fifteen cents there may be secured from The American Baptist Publication Society a booklet entitled, "Home and Church Working Together in Christian Education." It shows how challenging the opportunity is, and in addition to introducing the reader to many excellent program suggestions, it lists numerous other books and pamphlets which may be studied with profit.

This booklet should be carefully studied, passed around among those interested, discussed, and reported upon in committee meetings and other groups where plans are being made. Out of such reading and talking, others will become interested, perhaps become enthusiastic.

II

Second: a committee or some other group could develop a comprehensive program of education in Christian family life for the church. Some churches, for a time, may have to be content with a partial program. But none should be content with an incomplete program for long. No one inclusive program can be cut out of the cloth so as to fit the form of all churches, but the plans proposed should be considered carefully by all; some of them will fit some situations and not others. It would be better to start with a few, or even one, than not to begin at all. Here are some suggestions.

1. *A number of addresses to start the matter off and to get the congregation informed and aware of the possibilities.* Usually the pastor will be the one to do this in a special series of sermons. Sometimes a special speaker can be brought in for a single address or, preferably, a course of lectures given one evening each week. These will create in the church a favorable atmosphere or "climate," and thereby make it easier to carry through all other plans.

(Continued on next page)

WHAT THE HOME CAN DO

(Concluded from page 6)

mas, which can be woven into a ceremony to be used around the Christmas tree before the gifts are opened. Other special days and occasions, such as birthdays or betrothals, may be occasions for home ceremonies.

Grace at meals. Children enjoy joining hands with the adults as all repeat a simple grace at meals. These brief occasions not only unite the family in worship, but afford an opportunity for cultural enrichment as choice selections from Scripture, poems, and hymns are used to express thanks. Some families keep a "treasure box" on the dining-room serving table into which different members put selections which may be used for grace or the worship period.

Tying up with the church. Parents who are cultivating the religious values in the home will by their example and attitudes lead their children to appreciate their heritage in the church. The Christian home will reach out through the church and other community agencies to seek to make all homes places where Christ is honored and life made more abundant.

2. *Using everyday experiences of the home for Christian character building.* The Baptist Church School Advance stresses more than these special religious activities; it seeks to use the everyday experiences of the home as parts of the program of Christian education. It does this because, important as special religious activities are, they do not of themselves automatically guarantee a Christian home. They are at their highest when they are an expression of a way of life which pervades the total experience of living together.

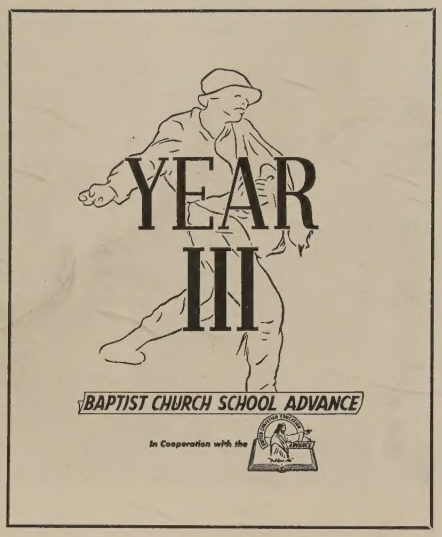
What do we mean by this way of life?

The Christian way of life means a high type of *table conversation.* Meal time in the Christian home is a happy time. It is not a time when one member lectures, but a time when each is free to tell his "most exciting event" of the day, when Janet and Tommy and the others can talk about their hobbies, new friends, books, or recent experiences. New jokes, or simple stunts, will have their place here. Personal remarks, criticism of others, gossip, or crude stories are out of keeping.

This way of life means co-operation in planning and following *a family budget.* Janet Brown would not ask for a fur coat, because she had shared in planning the family budget and knew what the family could afford and what it could not. Sharing in the planning of a family budget where benevolences and church support are more important than things purchased for mere display, is a more effective way of teaching the supremacy of spiritual values than mere exhortation. An allowance for each child has great character-building value.

This way of life means that in such homely virtues as neatness, honesty, and promptness at meals, the ruling motive is *consideration for others.* In practicing these virtues in the home, the children are learning to live as Christians.

This way of life means *a sharing of responsibilities.* Happy is the family where children can share responsibility



SYMBOL FOR THE THIRD YEAR OF THE BAPTIST CHURCH SCHOOL ADVANCE

for an elderly person, a baby, a garden, or animals. Christian stewardship is a sharing of responsibility for one's fellows. This can be best learned by practice, and home is the laboratory for this as for all other character training. The very little child can share as Janet did in the baking or table setting. Each year will add more complicated duties. The child of ten who shares the responsibility of caring for his own bureau drawers, and adds to these responsibilities each year, at eighteen or younger may be trusted with the family car.

How can children be persuaded to accept these responsibilities? Certainly they cannot be nagged or scolded into doing their share. If, however, they have been a part of a happy family group, if their interests have been the interests of the adults, if they have been consulted about family finances and plans, if they have felt secure in the love of the parents for each other as well as for themselves, if they have been able to bring their friends to the home because it was a place to which they belonged as much as did their parents, if from earliest childhood they have had an increasing share in the home care—then they will gladly do their part.

To sum it all up, what can the home do? It can first see that God is a Living Presence in the lives of the parents, and that day by day they are losing their lives in service to Christ. The home can look upon children, not as beings possessed by the parents, but as marvelously delicate organisms to be provided with opportunities for growth, mental and spiritual as well as physical.

WHAT THE CHURCH CAN DO

(Continued from page 7)

2. *Circulation of printed matter of many kinds.* Short quotations can be used in the local papers and in the church calendar. Small pamphlets containing much helpful material in small space can be purchased by the church or some group, such as an adult Bible class, and given free to the members. Some churches have circulated books among interested parents. One pastor keeps several such books in circulation. He hands one to each young mother. In the book is a slip of paper directing her attention to the chapter or chapters which will be of special help to her. (She usually reads more than the chapters listed, though she may not have intended to do so when she accepted the book.) Books may be kept on sale in the church office. The quarterly *Home* (sample copy free on request to The American Baptist Publication Society) may be circulated for examination, and subscriptions taken. In every way possible the power of print should be enlisted.

3. *The present Nursery Department can be enlarged and changed so as to become a powerful agency for parent education.* In some churches the Nursery Department visitors are trained to give guidance and help to the parents of young children. In one church the mothers of these children organized themselves in a club for meetings and mutual help, and also ran the department! This is a big improvement over our usual complacence with merely getting the babies' names on a Cradle Roll to be hung somewhere in the church building.

4. *The Home Department has possibilities along this line, particularly for parents of small children who are unable or unwilling to attend the church school.* Materials on home life and child training can be distributed along with copies of *Home,* the quarterly for all Home Department members.

5. *Parents' clubs and discussion groups can be set up.* In some cases these are modifications of the parent-teacher idea. Sometimes they correspond with one department, such as the primary, and again they cover several departments or are open to all parents interested. In one church such a class has been held during the Easter season every year for several years with excellent results.

In such groups a definite study course, with opportunity for discussing practical problems, has been found helpful. Some

(Please turn to page 15)

Come, Lord Jesus, Be Our Guest

By MARY C. ODELL

Painting by L. Lhermitte

"AMONG THE LOWLY"

WHEN Jesus lived on earth, he delighted in the fellowship to be found in people's homes. He was a gracious and appreciative Guest. Time and again he would share a meal and bless the family. A well-known artist has painted a picture of Jesus visiting in a humble home. Around the table stand a peasant man and his wife, with their small children and the grandparents. Jesus, their honored Guest, is asking God's blessing upon a simple meal, and one's imagination easily can picture how this act has set aside the cares and anxieties of the day and has made the mealtime a blessed and festive occasion.

Children are naturally appreciative, and they welcome the presence of this Guest at their meals. But they also want to participate in the offering of thanks. At three Dick began adding his blessing to the spoken words of his father at the table by saying quietly, "and thank you God for ——," mentioning whatever had pleased him during the hours preceding the meal. Thus we were reminded that this was not an adult ceremonial, but one to be shared by all of us together.

At two and a half, Margaret joined in the grace at the table of her own accord. To be sure, her "Bless 6-4-8-9, Amen," had little meaning, except that it was a way of asserting her participation in an act that seemed important to her, even though she could not fully understand it. But it made an approach through which she was easily and naturally led into simple words of thanks. Today, eight-year-old Dick's self-made grace is not perfect from an adult standpoint. But when he bows his head and prays earnestly, "O God, we thank thee for all this food in all our coming days, Amen," it is his own expression and we know that it is how he feels about it.

In these days of diverse interests and uncertain hours, many families become discouraged over setting aside a regular time for family worship. But there is nearly always at least one meal in the day when the entire family is together. This may be the only time in the day when such family unity and fellowship is achieved. How important then that the Christian family should use this opportunity to enter together into God's presence, to acknowledge his bounty, to seek his blessing and to offer a prayer for those throughout the world who have much less for which to give thanks.

The thought of God's presence in the home strengthens attitudes of love and helpfulness and consideration for one another. When God is invited to be a Guest, conversation takes on a higher tone, for it is not easy then to fall into the habit of indulging in petty gossip or quarrels over trivial family matters.

The accustomed habit of returning thanks at meals is not easily cast off when children leave to establish homes of their own. It becomes a necessary element of worship in the planned routine of their lives. It is interesting also to observe that when children who are accustomed to grace at table visit in other homes, either they are able to participate without embarrassment or they definitely feel the lack if the custom is not observed.

In homes where children participate in offering thanks at meals, prayer becomes more real. They are much more apt to offer their own prayers at the close of day, and God becomes a Friend important to the entire family and always accessible to them.

(Please turn to page 13)

Courtesy of Community Service Society, N. Y.

"FATHER, FOR THIS EVENING MEAL,
WE WOULD SPEAK THE PRAISE WE FEEL . . . ."

A Quarter of a Thousand Years

A CHURCH THAT WAS OLD WHEN "OUR FATHERS BROUGHT FORTH ...A NEW NATION"

By R. E. E. HARKNESS

THIS HISTORIC STRUCTURE OVERLOOKS THE BATTLEFIELD OF BRANDYWINE CREEK

ON a hillside that rises short and abrupt off the Baltimore Pike some fifty miles south of Philadelphia, stands a little old stone church building around which gathers much interesting history.

It is built on the edge of the Brandywine battlefield, where on September 11, 1777, Washington with an army of some 11,000 men met defeat at the hands of Howe and Cornwallis commanding perhaps 18,000 soldiers. And the old church building, or a section of it, witnessed that battle.

The church was already old when the battle was fought and when the political independence, declared a few years previously in Philadelphia, was finally assured by the defeat of the same Cornwallis not many years later. In fact, that church was, and is, almost as old as the colony and state in which it was founded. For William Penn came out to his newly acquired American "Province" in October, 1682, and the church had its origin just ten years later.

How this church came to be established is of special interest to Baptists. William Penn was, of course, a Quaker or a Friend, and most of those who came out with him to help settle this great dominion the king of England had given him were Quakers also. As is well known, the Quakers have not a church in the strict sense of that word. They do not have salaried ministers, nor practice baptism, nor observe the Lord's Supper. But a number of Quakers who settled along the Brandywine Creek organized this church and began to baptize the members and to hold the Communion service.

Perhaps it would be well to let them tell the story themselves. On a sheet of paper about the size of a page in a student's notebook, discovered in the ancient record-book of the church, is the story. Here it is in all its quaint phrases and strange spelling:

"Things transacted by a Congragation usually met at Powels house at upper provitence in the County of Chester about the year 1692 as follows

"Where as by Gods providance we transported ourselves In the provence of pennsylvania amarica from our Native Countrys of England and wales by profession Under denomination of Quakers in process of time there Happened some difference between us in doctrine At which time it pleased the Lord to include [incline] our Heart to be more like those of bethlehem—or them of Thesolonica to search the Scripture in which Search it Pleased him to open our understanding in many Things who we ware alltogether ignorant of before And that in fundementels as well as in other Things pertaining to the Christian Religion of a Long Continuance of Conferance and Contension between us That ware Separated from the other party of the Said profession who thought it Expedient being Persweded by our hearts through hope by a ceasure of His Spiret to put in practice those what we think To be our dutyes Espacially the ordinance of Baptism and the Lords Supper where that passage in John 15-14 ye are my friends if you do what so Ever I Command you and what other Scripturs We considered of use an instruction to our practiscing of the above Said ordinance and to know how Many ware inclined or willing to proceed on Which accordingly was done by consent as for other Things that Some objected who thought Expedient At present to practise but going to look an Administrator. . . . ."

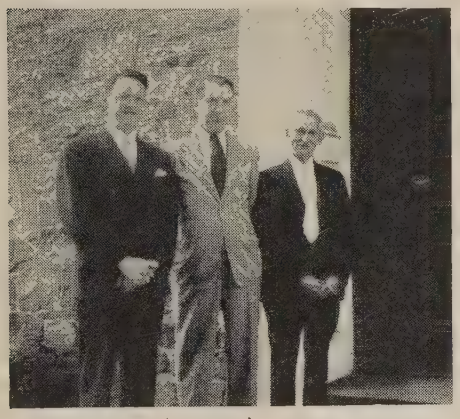
Here the narrative breaks off abruptly, and no continuance of it could be found.

Naturally the question arises why some of the Quakers should turn from their beliefs and organize a church so soon after coming to America. We may not be able to answer that question exactly, and yet we may understand these people's action when we understand religion itself. Briefly stated, religion is man's effort to secure salvation for himself in this world and the next. Christianity may be said to be man's way of finding and enjoying the presence and help of God in this life. The Quaker believes that God dwells in man and he speaks therefore of the Inner Light which he possesses. If he allows God to have his way with him, all is well, and such rites as baptism and the Lord's Supper are not necessary for salvation. Some other people believe that they are necessary, while still other Christian groups say that, although they are not necessary for salvation, yet they are an aid thereto.

Now, it can be easily understood that the Quakers, having left their old homes in England and the ways of life with which they were so familiar and found themselves in the dangerous forests and valleys of America, threatened constantly by the Indians, wild animals, and strange diseases, might well have felt the need

of something more than just their faith that God was with them. They might have wanted something that would, as it were, reinforce their faith and make God more real to them. This their church organization, their baptism, and their Communion service would do for them. These things did not take the place of their faith, but were in addition to it, giving it support. When they were baptized into Christ, it made them feel that he was all the more near unto them, and when they ate of the bread and drank of the cup at the Supper, they were holding communion and fellowship with him.

But we may go one step further. From the above story which these Quakers themselves tell of the change it is impossible to say what sort of Christian church they organized in 1692. As a matter of fact, however, we know that it was a Baptist church. Rev. Morgan Edwards, a Baptist minister who lived in America at the time of the American Revolution, and who was pastor from 1760 to 1771 of the First Baptist Church, Philadelphia, tells us that though the



THE AUTHOR (CENTER) WITH THE MINISTER AND ONE OF THE DEACONS OF THE BRANDYWINE CHURCH

change occurred in 1692, the Brandywine church did not become a Baptist church until 1697, at which time it was a "Seventh Day Baptist Church"—that is, it observed Saturday as the Sabbath—but by 1700, divisions came and the church disbanded until it was reorganized in 1715.

However, it would appear that the early members of this church considered themselves Baptists from their original founding in 1692. In the same record-book from which the above quotation is taken we find the following statement:

"Whereas that formerly a Congregation of Believers Baptised upon profession of their faith in the County of Chester in the province of Pensilvania, about the year 1692 among whom Tho Martin administered Baptism. Likewise Wm. Beckingham administered both bapt. & the Lord's Supper untill about the year 1700 when several occasions occurred that our congregational estate was dissolved that we could no longer

PRESENT pastor of the Brandywine Church is Rev. Edwin I. Henry, who is doing a constructive work in the community, especially among the young people. Not once in recent years has the church failed to keep up its missionary offerings. Although the congregation is not large, it is notable that fifty per cent of the members attend the mid-week meetings. In the various activities of the church are evidences of progress that might well inspire larger and wealthier churches.

bear up our church polity, Being dispersed continually without the face of a church for many years.

"In the year 1715 upon ye frequent coming of our Beloved Brother Abel Morgan among us to preach upon week days, upon proposal for our associating together in church Relation and estate it was concluded to have some consultation about it, and finding such as were Baptised persons dispersed in the parts adjacent very inclineable thereunto, notice being given to all such as were concerned to meet at the house of John Powell, of Providence in the above sd. county having gott to our assistance Br. Abel Morgan of Philadelphia, Br. James & Br. Jos. Eaton from ye Welch Tract we proceeded in the manner following, viz." And the record states in detail how that on "the 14th day of the month vulgarly called June 1715" they met at Powell's house and reorganized the church.

It must be admitted that Morgan Edwards is correct in the main when he states that the church became Baptist in 1697; for the first immersions of which there is any record occurred in that year. Yet from the above statement it would seem that the church in 1715 considered itself Baptist from its very beginning in 1692. The present church, however, still meeting on the hill, dates its origin, perhaps rightly, from 1715.

But a further question arises: Why did these Quakers become Baptists rather than some other Christian group? The answer leads us to a review of the origin of the Quakers in England in the seventeenth century and to a study of the relationship of these two bodies at that time. And the evidence would go to show that, generally speaking, they had a common origin, so far as organization was concerned, the Quakers being, what might be termed, extreme Baptists. For the Baptists represent democracy in religion. That is, they acknowledge no earthly authority in matters in religion; Jesus alone holds that supreme place. Not even the Bible is the final authority; it simply leads men to him whose word is absolute. So Baptists practice immersion and observe the Lord's Supper as being commanded by Jesus.

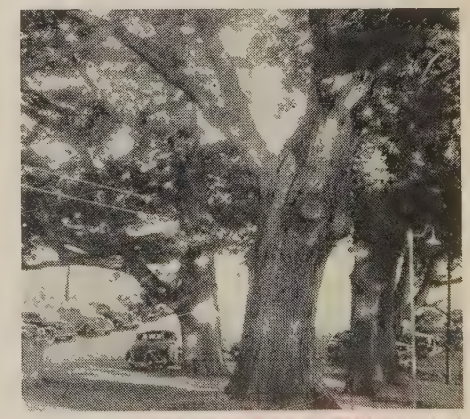
But the Quakers have gone one step further in this religious democracy. It might be said that they believe in the direct personal authority of Jesus without the intermediary guidance of the Bible, though they do not reject it. Christ, they believed, speaks directly to the heart of the believer. Thus they have gone beyond the Baptists in their insistence upon the divine guidance only, and so may be thought of as Baptist extremists.

As a matter of fact, we know that the Quaker ranks were largely recruited in old England from among the Baptists. Joseph Ivimey, in his *History of English Baptists* (1814), and Adam Taylor, in his *History of the English General Baptists* (1818), tell of the number of Baptists, even ministers, who became Quakers. Indeed, many of these ministers while pastors of Baptist churches could scarcely be distinguished in their views and practices from the Quakers. For instance, Rev. William Dell, before the days of George Fox, founder of the Quakers, declared "that water baptism was superseded by the baptism of the Holy Spirit." This was the teaching of the Quakers, but it also was the view held and taught by John Bunyan, author of *The Pilgrim's Progress,* who suffered imprisonment for his preaching, though he himself had been immersed in the river Ouse. It was also the teaching of Roger Williams, organizer of the Baptists in America.

It is not to be wondered at, then, that when some of the Quakers in the fear of the unknown wilderness sought greater support for their religion, they should turn again to the old fold from which, undoubtedly, they had but recently come.

Today this little church stands as a strong link with the great past, and its history holds the key to the understanding of a mighty social movement which gave rise to religious and political democracy, freedom of conscience, and separation of church and state—sacred principles upon which the very life of our nation depends today.

GENERAL LAFAYETTE IS SAID TO HAVE LEANED AGAINST THIS OAK WHEN WOUNDED IN BATTLE



LIBRARY

twenty-five organizations having little in common except that they meet in the same building. There may be a half dozen groups for children of the same age, with separate leadership and overlapping and unrelated programs and purposes. The excessive time required, both of the leaders and the children, and the necessarily haphazard approach, cannot help being confusing and of little real value. Before the minister can do much to relate children creatively to the church, there must be, in spirit and in fact, a church to which he can relate them. Many churches are finding a most helpful approach to this problem in a unified and correlated organization and program for the entire church. This approach needs more consideration and emphasis than it has received in most churches, and the minister can study this

I Am the Children's Pastor, Too

I CAN see it now—the little village church I attended as a child. It was no example of beautiful architecture, up-to-date religious education program, or elaborate worship. Yet it was in this church that my religious consciousness was awakened, religious emotions were aroused, Christian convictions were developed, prayer was learned, God became real, and the desire to be a minister was born. All of this happened while I was still a small child.

Several different persons and various early experiences stand out vividly in my mind. First, there were two church school teachers who, by their kindness and devotion, made a significant contribution to my religious interests and development in childhood. Then there was an intelligent and friendly minister whom I admired very much. He came often to the public school, chatted with me on the street, invited me to his home, and in many other ways showed an interest in me. The third memory may appear strange indeed, but as a small child I was profoundly moved by the minister's prayers and sermons. It was not that I understood them; but I was aware, however dimly, that he was concerned sincerely about people and God and prayer and Christian living.

Now that I have become a pastor, it is my deep desire to minister to the children of my congregation. When I began my ministry, I said to myself, "Small children are the most important group in the church. They must be at the center of the whole church program." I have never regretted that decision, for now I am convinced more than ever that it is in the lives of little children that the most lasting impressions are made and the most creative attitudes are established. Jesus was in full accord with the latest method of religious nurture when he said: "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven."

Recently a wise father said to me, "Children will be interested in church and will come when an adequate place is made for them." It is the responsibility of the whole church to make an adequate place for children; but it is the minister who must lead in this direction. If he fails in his obligation to the children, then the church will fail, too.

The minister will approach his work with children with much humility and prayer; but at the same time he must be as intelligent as he can in his interest. Children, because they are human beings, have definite characteristics and tendencies which must be understood if they are to be related to Christian growth. Without such an understanding, the minister easily may do more harm than good. No one completely understands childhood, and each child differs from every other; but there is much excellent help to be found in child psychology and in the field of the religious nurture of children with both of which the minister must have a practical working knowledge. This is a minimum requirement, for which there is no substitute.

The minister has the further task of leading his church to make an intelligent and vital approach to children. Probably he will discover, in the beginning, that there is no church to which the children can be related helpfully. There may be a congregation of several hundred people who belong to twenty or approach and adapt it to his own situation with great profit. As far as the work with children is concerned, this would mean, at the least, that the entire children's program be under the direction of a single group of leaders, in order that there may be unification of effort directed toward common ends.

It is not only through understanding and organization and programs, however, that the minister can be helpful to children; he can do much for them, also, through personal friendship. The minister who takes the time and effort to learn to call children by name, to know something of their home background, their work at school and in the church, and their special interests and achievements, is in a fortunate position, indeed, to render helpful guidance. In the home, in the church, on the playground, and on the street, the minister should give special attention to children so that they may know that he is their friend and helper.

Children, like all people, grow in their appreciation of the church and the principles for which it stands when they are given work to do for the church. Let the children form a Junior Church Council and plan and direct the entire program of the church, including the morning service, for a week or two during the year. Lead a group of boys to become interested in making a set of blocks for the Nursery Department. Let the girls help to care for the kitchen. And let us not forget that small children can take flowers to the sick and make gifts for an orphanage.

Children, even small ones, should experience the worship service of the church, preferably with their parents. There are many ways in which the serv-

ice may be adapted so that they can participate meaningfully. A sense of awe and wonder is created in the mind of the child who sees his father and mother bow their heads in prayer or hears them sing the great hymns of the church. The scripture, the prayers, the anthems, and the organ music may make a profound impression on children, if care is made in the selection. There may be a simple call to worship or a beautiful hymn in which the children may participate themselves. All children, whether members of the church or not, should have regular offering envelopes to bring to the worship service and not to their classes. A children's choir can make an immeasurable contribution to worship. How often a parent, at the close of the service, will say, "When I saw all of those beautifully

By JAMES P. WILBOURN

robed children in the processional, I couldn't help having a big lump in my throat. I wanted to pray."

The younger children may go to their own departments before the sermon, but the presence of junior children will help the minister to preach much more effectively both to children and adults. A sermon that a ten-year-old can grasp will not be over the heads of adults. Once a month there may be an entire service for children, when the children's choir furnishes the music, the children's departments provide flowers, children act as ushers, and the sermon is planned especially for children. More adults will respond to such a service than to the average service planned for adults.

There are a few parents who object to having their children in a worship service with adults. But if children do not go to church, the probability is that they will never attend.

The greatest opportunity of the minister to contribute to the child's Christian growth is not through the services of the church proper but in the guidance he gives to Christian homes. The child, at best, is in church two or three hours a week; he is, especially in his early years, in his home most of the remaining time. Unless the home is positively Christian in its training and influence, there is little that the church can do to promote Christian character. Many pastors, therefore, are devoting a major part of their ministry, through sermons and special services, study classes, and family counseling, to guiding the Christian development of the home. Such a ministry will not be confined to the practice of family worship and church attendance, however important these may be; its chief emphasis will be the development of Christian attitudes and actions as an established part of family life. When ministers realize that the church exists for the family, and not the family for the sake of the institutional church, there will be opened to them an unprecedentedly large and fruitful field of service to the home.

Yes, I am the children's pastor, too. This makes me a better pastor of adults. But the most significant part of my ministry is with the plastic and growing lives of little children.

Come, Lord Jesus, Be Our Guest

(Continued from page 9)

Often it is difficult for parents to establish the habit of grace at meals when this has not been a family custom. A simple procedure is to learn and repeat together for a while a family grace. Such brief formal prayers as the following may have real meaning when used in this way:

"Lord Jesus, be our holy Guest,
Our morning Joy, our evening Rest;
And with our daily bread impart
Thy love and peace to every heart."

"Our Father, Giver of all gifts,
We thank Thee for this food.
We pray our lives be wholly Thine
Our gratitude may we define
In service, freedom, truth."

Sometimes it is easier to begin with a grace that is sung by the whole family. It takes only a few minutes to learn some graces which may be set to the tunes of familiar hymns. For instance, the first prayer given above may be sung to the tune of "Lord, Speak to Me." Here are others:

We thank Thee, Father, for Thy care,
And for Thy bounty everywhere;
For this and every other gift
Our grateful praise to Thee we lift.
Tune: "Old Hundredth"

We thank Thee for this food,
And for this precious day,
For fellowship so good and true
Our tribute, Lord, we pay.
Tune: "Boylston," "Blest Be the Tie That Binds"

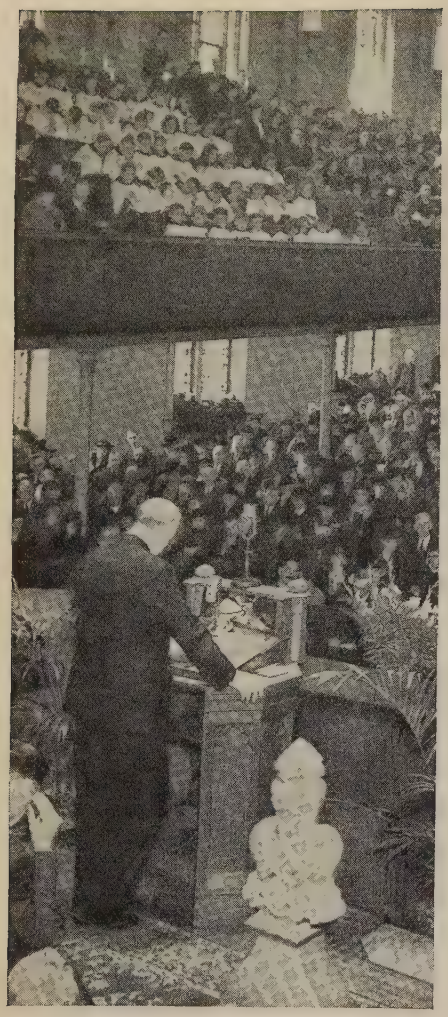
God of our fathers, to Thee we raise
With thankful hearts our songs of praise,
We ask Thy blessing on this meal,
May we Thy holy presence feel.
God of our fathers, we would be
Steadfast and strong to follow Thee.
Tune: "Faith of Our Fathers"

Father send Thy blessing,
Gently as the dew,
May Thy gracious presence
Keep us strong and true.
Tune: "Now the Day Is Over"

One member of the family may be given the responsibility of typing the words of some of the graces on small cards. These may be kept to put at a guest's place so that he, too, may participate in this family fellowship.

Sometimes it is well to assign to different members of the family the responsibility of offering thanks for certain times. When a parent says, "John may offer thanks this week at breakfast, and Jane at lunch," the children feel that they not only share, but are important in the family setup. After the assignments have been made, a few minutes may be devoted to these children in preparation for the week. For instance, a mother may say, "John, what do you want to get ready for your breakfast grace? Would you like to read a short psalm and then say a brief prayer, or would you like to learn a new grace, or would you like to say whatever you feel when the time comes?" This will help the children to feel that this act of family devotion is not to be lightly

(Concluded on page 16)



A SMALL SECTION OF A TYPICAL SUNDAY MORNING CONGREGATION AT THIRD CHURCH

EXTERIOR VIEW OF THIRD CHURCH BUILDING

THE YOUNG PEOPLE HAVE A REGULAR PLAY NIGHT

They Learn To Play

By A. C. KRUER

THIRD BAPTIST CHURCH, St. Louis, broke into the news again last spring with its Third Annual Recreation School for young people's groups and their leaders and sponsors. Designed to give direction to the social life and activities of these groups, the program this year was built around a court trial, the case "Re-Creation versus Wreck-Creation."

The Aim and Purpose

More than seventy-five leaders and representatives of the Youth, Young People's and Young Adult groups of Third Church came together on this particular evening for the twofold purpose of having a season of good fellowship and considering better ways and means of providing social activity for the members of their groups.

Why promote social activity within these groups? Why not let them find social expression on the outside, particularly in commercialized amusement places, the movies, theater, ball park and the like? This was one of the big questions claiming the attention of this picked group, both in the program and in the group conferences.

How go about arranging adequately for a good social—planning, advertising, conducting it, making it different from other socials that may have preceded it? Such matters as games and refreshments were taken care of in the forty-five minutes allotted to group conferences.

What about those knotty, challenging questions that are raised by Christian young people—dancing, drinking, gambling and chance taking, card playing? Pass them over deftly as too dangerous or difficult to handle? The purpose of this School of Recreation was to face these questions squarely, to arrive at sane Christian attitudes, and to find the logical and satisfying answer to give those who insist on doing those things for recreation.

The Program

The gathering, according to plan, was organized into Circuit Court No. 1, presided over by Judge C. Oscar Johnson—in everyday life Pastor of Third Church. When the jury had been impaneled, Bailiff Herbert A. Kuntz heralded the entrance of Judge Johnson, who came in with great pomp and dignity, clad in a Youth Choir robe; he wielded a gavel that might have been designed for Goliath.

Prosecuting Attorney Jim Bennett proceeded to cross-examine the jury; those to whom he objected were retained nevertheless by the Judge, and the Prosecution presented its case. The Prosecutor proposed to do away with Church Recreation on the ground that it was detrimental to Church Worship. Recreation was provided by commercial houses on a plane impossible to church groups because of the financial advantages, therefore why try to duplicate it? The Prosecution also favored peace and quiet at home, in the atmosphere of "slippers and paper." He had no witnesses to produce for the plaintiff so the Defense took over.

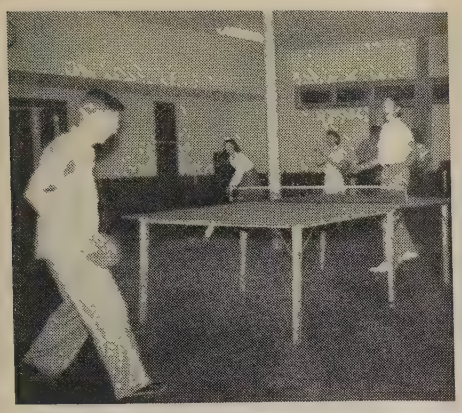
The Attorney for the Defense gave as the motive for Church Recreation—fellowship, uplift and character development. His first witness brought out the fact that commercialized recreation (termed "Wreck-Creation" in the case) was insufficient, as its chief objective was to bring in revenue. The next witness brought out that commercialized recreation is not designed to educate, therefore does not go far enough. A third witness (so tall that the Bailiff stood on a chair to swear him in) made the point that too few church members were reached by commercialized recreation and amusements, the next witness testifying that it did not call forth individual initiative and did not therefore develop body and soul. According to the next witness, it did not contribute to personal uplift.

Defendant Bill Wirth testified that Church Recreation aimed to develop a more rounded personality, that would function successfully in all ways. "Does it make men comfortable?" he was asked "No; it makes 'em busy, and happy!"

"Is comfort a vice?" asked the Prosecuting Attorney, but the Judge ruled this question out as incompetent, irrelevant and just about everything else he could think of at the moment!

The summary by the Defense was that Re-Creation strengthens, builds and ennobles the mind, and the Prosecution came back with his feeble summary, in which he asked about the harm, exercise and general value of commercialized, or "Wreck-Creation."

Court was recessed to give the jury time to come to its decision, but principally to give opportunity for the group conferences, following which Court reconvened to hear the verdict, which was, of course, unanimously in favor of "Re-Creation" as against "Wreck-Creation"



PLENTY OF ROOM FOR A FAST PING-PONG GAME

FACILITIES FOR ALL KINDS OF TABLE GAMES

of a commercialized nature! The Jury declared that Church Recreation is a challenge to the physical and the spiritual, bringing to the church the finer points featured in commercial recreation, advancing social contacts and raising Christian fellowship to a higher plane. This was climaxed by a helpful summary by Judge Johnson.

The Conference

The forty-five minutes set aside for group conferences were taken up with the discussion of those real and not always simple problems faced by young people in their social lives, and in some instances with the planning of a social to be held in the near future.

In the leadership conference, for example, the time was spent threshing out such questions as dancing, prizes, questionable games. It would have been easy to have dismissed the subject with the summary decision that these things were not to be tolerated; instead, for the benefit of those to whom they mattered, they were brought into the open and discussed to their most logical conclusion.

One leader present declared that he had danced and could not understand why it should be considered harmful or undesirable. Another stated frankly that her deacon father was opposed to it, though her mother saw no harm in it. For these two, the other side argued that dancing is not in the real nature of the case a body-building exercise, but actually leaves the body fatigued; that the atmosphere of the average dance hall is not conducive to Christian fellowship or growth; that one's Christian influence is greatly hindered, and that one could not ask a partner on the floor to become a Christian—nor even later, after they had been on the floor together.

One of the leaders said that he had played poker years earlier with "some of the boys"—till the night that one of the losers pulled a gun as a means of insuring better luck—then the church member went home immediately, wanting no more of that sort of thing. The atmosphere was not in keeping with Christian growth and influence.

In all these things the question of excess and waste of time was prominent; how many of us could engage in some of these things without going to excess, and consuming much time that ought to be spent at something more constructive?

Paramount was the question of influence. As related to Christian Stewardship, and in view of the fact that Christianity is not negative—not giving up things; but positive—living in a certain way; those things that were not conducive to better living and stronger influence certainly could not be looked upon with favor by the sincere, working Christian.

The Judge's Summary

The Judge, Pastor C. O. Johnson, who in a very true sense has at heart the interests of all of his people, went through the entire evening's procedure with a congenial, enthusiastic spirit, meeting with Christian patience the questions and arguments brought up from time to time. At the conclusion of the session he took the floor and summed up in a practical Christian way the attitude becoming the sincere follower of Jesus Christ with reference to any and all forms of recreation.

"Years ago," he told the group, "I learned that I could reduce my thinking about anything like this to five specific points. First, 'Will this particular thing enslave me?'" If it was likely to do this, the best thing to do was to leave it alone.

"Second, 'Will it build me up?'" He had decided that anything that would not do this, no matter how enticing it might appear, had best be excluded from his program for a true Christian life.

"Third, 'Will it cause others to stumble?'" He could not, as an aggressive Christian, live entirely to himself; others who were watching his life might succeed or fail because of his example.

"Fourth, 'Can I do this to the glory of God?'" As he had been bought with a price and was no longer his own, he must avoid anything that would bring reproach upon the name of his God.

"And in the fifth place," he concluded, "I always decided that I ought to take the safe side when there was any doubt."

This splendid group of leaders went away feeling that the evening had been exceedingly worth while.

■

What the Church Can Do

(Concluded from page 8)

pastors regard teaching this class their first obligation and a unique opportunity. Special leaders for such a course are available in many places.

6. *Parent education can be made a part of the regular program of many groups.* Men's and women's Bible classes, women's associations, men's clubs, young couples' clubs (or other organizations for young adults), young people's societies, and other youth groups—all these have regular meetings for which programs must constantly be planned. What better topics could there be for such programs than the problems and opportunities of home-making?

7. *There should be provision for the guidance of young people in advance of marriage.* "Pre-marital counseling," this is sometimes called. It provides for discussion groups of young people on this problem, guidance during courtship, personal conferences with young couples before marriage, and continued contacts as the new home is established.

Such are some of the features to be considered in a comprehensive program of parent education in the local church.

III

Third: Any such program, once it has been carefully worked out, needs to be reviewed and adopted by the church's Council on Christian Education, then by the church as a whole. This is imperative if education for Christian family life is to be the business of the whole church, and not of one small group in it.

Finally, *one way of keeping this important matter before the church and the community is through Christian Family Week.* Christian Family Week is being promoted by the Federal Council of Churches, the United Council of Church Women, and the International Council of Religious Education. It is observed beginning with the first Sunday in May and closing with the Festival of the Christian Home (or Mother's Day) on the second Sunday. A leaflet on Christian Family Week may be secured from the Parent Education Division of The American Baptist Publication Society, 1703 Chestnut Street, Philadelphia. There is no charge for a sample copy. Christian Family Week should be stressed in the community as well as in the church.

Along such lines as these the church can use to the full the time it now has at its disposal, and is not using, in a multitude of homes.

"Leaders Say":

Miss not the discourse of the elders . . . .
—Ecclesiasticus 8:9

93 Ministers Speak Concerning War—

FEELING that American churches had not expressed their support of the war efforts of the United Nations with sufficient vigor, 93 outstanding Protestant leaders joined in a statement calling for the defeat of the Axis as a world system in which "brute force is the only arbiter and the annihilation of justice and good will its first objective."

The signers declared they could not remain silent because at stake is the Christian concept of man's destiny and the opportunity for years to come to work toward its fulfillment. Also at issue, they said, were ethical problems toward which no Christian could remain indifferent.

"Our declaration is that of individual Christians," the statement read, "but we believe we express the mind and conscience of an overwhelming majority, not only of American Christians but also of that larger community of Christians which transcends national lines and, even in nations at war, remains unbroken.

"We desire peace. But submission to the arrogant pretensions of a 'master race,' to the enslavement of nations, to the destruction of civil liberties, to the regimentation of conscience and to the suppression of the free Christian witness lead, not to peace, but to paganism, to hatred and to war. Victory for the Axis powers would bring moral and spiritual disaster for their own people no less than for those of the conquered nations."

While renouncing hatred and vengeance for the peoples of the Axis nations, the Protestant leaders emphasized that they sought the destruction of totalitarian forces and "as Christians wholeheartedly assume our share of the price which must be paid in effort, sacrifice and suffering to save mankind."

That the United States is not guiltless in sins of omission and commission that made this war possible, the signers admitted. "We do not concede, however," they said, "that the responsibility of America and the United Nations for this war is of a piece with that of the leaders of those nations whose aggressions began it. In bringing on this war, those leaders betrayed vast numbers of their own people. Their aim was not only to win for their nations more generous economic privileges or more adequate living space, but to conquer; to force new overlords upon the world, and a way of life which rejects God and degrades man.

"Totalitarian aggression must be halted or there will be no peace and order in the world. Our nation has faced that issue and made its choice. Adhering to our belief that it is the responsibility of Christians to make moral appraisal of the actions of governments, our consciences, as Christians, support that decision of our government."

We must make ready now for the fateful period that will follow the war, the statement warned. "Now is the time to examine the ends for which we are striving and to lay afresh the foundation of that future for which we pray.

"We must prepare for the sacrifices necessary to make industrial production the servant of the common good.

"We must prepare to renounce the prejudice of color, class and race, both within our own nation and toward other nations.

"We must make ready to assume our responsibility as a nation for the ordered life of a community of nations. National pride and self-sufficiency must no longer be allowed to triumph over our Christian belief in such a world community.

"We must not fail in our duty to bring out of the present agony a happier and a more just world than man as yet has known."

To achieve these ends, the statement concluded, the military victory of the United Nations is indispensable.

Among those signing the statement were Dr. Frank Aydelotte, director of the Institute for Advanced Study at Princeton University; Methodist Bishop James C. Baker of Los Angeles; Dr. Albert W. Beaven, president of Colgate-Rochester Divinity School; Dr. Joseph C. Robbins, president of the Northern Baptist Convention; Dr. Everett C. Herrick, president of Andover Newton Theological School; Dr. William A. Elliott, pastor of the First Baptist Church, Ottawa, Kan.; Eugene E. Barnett, general secretary of the Y. M. C. A.; Dr. Henry Sloane Coffin, president of Union Theological Seminary; Dr. J. Harry Cotton, president of Presbyterian Theological Seminary; Dr. Harold W. Dodds, president of Princeton University.

Rev. Stephen Fritchman, executive director of the Unitarian Youth Commission; Miss Meta Glass, president of Sweetbriar College; Bishop J. A. Gregg of the African Methodist Episcopal Church; Miss Emma P. Hirth, general secretary of the Y. W. C. A.; Dr. Stuart Nye Hutchinson, moderator of the General Assembly of the Presbyterian Church of the U. S. A.; Dr. Charles E. Maddry, executive secretary of the Southern Baptist Foreign Mission Board; Dr. John R. Mott, president of the World's Alliance of Y. M. C. A.'s; Dr. Daniel A. Poling, president of the World's Christian Endeavor; Dr. Kenneth I. Brown, president of Denison University; Mr. John W. Bradbury, editor of Watchman-Examiner; Rev. D. V. Jemison, National Baptist Convention U. S. A.; Dr. Harold C. Phillips, pastor of the First Baptist Church, Cleveland, Ohio.

Dr. Thomas C. Pollack, moderator of the General Assembly of the United Presbyterian Church; Dr. Roy G. Ross, secretary of the International Council of Religious Education; and Dr. Luther A. Weigle, president of the Federal Council of Churches.

■

Come, Lord Jesus, Be Our Guest

(Concluded from page 13)

passed by, and that its form can be varied by each individual.

There are devotional books designed to help the family at worship, that may readily be used at meal time. *The Secret Place* lends itself admirably to this purpose. *A Book of Remembrance* can also be used. During the Lenten season, "Thoughts of God for Boys and Girls" is most helpful for families where there are young children. This pamphlet is published each year by the Connecticut Council of Religious Education. *Grace before Meals,* a small book published by John C. Winston Company, is good from an adult point of view.

It is never too late for any family to begin to establish these simple Christian observances. They are the foundations on which we build truth and honesty, love and goodness in the world. These are the customs that stand out as precious memories as we look back on our childhood. They are our right and privilege and they should be kept and treasured in every Christian home.

Church School Workers' Conference

Suggested Program for October

The Home in Christian Advance

By PEARL ROSSER

TO Reach Every Person with Christian Teaching, we must begin in the home. It is well, therefore, early in the church school year, for a workers' conference to consider means of encouraging every family (1) to have regular Bible reading and prayer and (2) to live as Christians in the home.

The room in which the conference is to be held should be made as "homelike" as possible. Perhaps it could be held in someone's home. The use of the picture "The Holy Family" by LeFond would help to direct the thoughts of all toward God's plan for living as families. A small copy of the picture may be found in the Primary Department picture set which accompanies the Judson Keystone Graded Course I, Part 4. The fine new poster on the home, prepared for use in the third year of The Baptist Church School Advance, also will help to create a desirable atmosphere.

Inasmuch as the work in the home is a two-way process wherein the home will take the initiative in some instances and the church in others, it might be well to invite a few of the outstanding parents in your church membership to attend the conference.

Devotional Period

THEME. Home and Church in Partnership.

CALL TO WORSHIP. Psalm 127: 1.

HYMN. "For the Beauty of the Earth" (especially stanza 3) and "O Father, Thou Who Givest All" (especially stanza 2).

PRAYER. Gratitude for God's plan for all human creatures to live as families. Petition that every child around the world may know the blessedness and joy of home life.

SCRIPTURE. Genesis 1: 27; 2: 8-10, 15; Joshua 24: 15.

MEDITATION. In the very beginning of God's Word we discover that it is God's plan that Mankind should live in families. The home is still the most important factor in life today. The church in order to do its work effectively needs the Christian home. Christian homes need the church to provide fellowship and encouragement. Home and church must be partners in the great task of Christian teaching. (See article in this issue, page 6, by Mr. and Mrs. Percy L. Hayward.)

PRAYERS. Call for sentence prayers from the various members of the group as they feel led to pray for their own homes, the other homes in the community, and homes around the world.

HYMN. "O Happy Home Where Thou Art Loved the Dearest," or "In Homes Where Pride and Splendor," or "Jesus Shall Reign."

For Information

How many of the children in our church school come from homes that maintain regular daily Bible reading and family devotions? How many come from homes where all members of the family participate in the church life? If some are the only representatives of their families in church, where do the others attend church?

Has our church school used the "Message to Parents," prepared for use in connection with each quarter of the Judson Keystone Graded Courses, from the Beginner through the Junior Department? If so, with what success have they been used by the parents? Could they be more effective if delivered personally by the teacher of the child's class?

What class has our church school to offer young parents, should they come to the Sunday session? Is there a special class in which they could receive help in guiding children and conducting their homes on a Christian basis? If not, what can we do about it?

Where in the program of our church school do the young people (ages 16 to 23) receive help in preparation for marriage and homemaking? Is this adequate? How can this service be improved?

In advance of the meeting. The four paragraphs above suggest four types of information needed to give meaning to the workers' conference discussion. Assign four different persons to discover and report information. Suggestions for future plans may be secured from the pamphlet *Home and Church Working Together in Christian Education.* The Judson Press. Price, 10 cents.

For Discussion

1. *The Significance of the Home for Christian Teaching.* In the home there is more time in which to work with children and youth. Informal experiences are the best in which to teach about God. These abound in home life. An actual demonstration of religion at work in life can be made in the home (see article in this issue, page 6, by Mr. and Mrs. Percy L. Hayward). How can we help every home represented in our church to assume its share of the teaching work?

2. *Living as Christians in the Family.* Regular Bible reading and prayer, the use of devotional literature, and grace at meals are outward forms of the inner experience. More important than these outward forms, valuable as they are, are the basic Christian habits of kindness, consideration, justice and fine appreciation of each other (see article "Grace at Meals," page 9). How can our church school help its people to live together as Christians in the family?

3. *Observing Special Anniversaries.* "Christian Family Week" has been observed in many churches between the first and second Sundays in May. Perhaps a committee should be appointed to become familiar with plans and to offer suggestions for the observance of the week in our own church and community.

There are many other special occasions which could be made to contribute greatly to Christian home life. A service of dedication of the home should be encouraged in every family. Anniversary days can provide experiences of rich fellowship.

Thanksgiving, Christmas and *Easter* are major events in the Christian calendar and as such should receive Christian observance in the home. Suggested helps have been prepared for use in connection with each one.

For Action

"A Plan for Christian Advance" calls for two things that need to be done by each church school: (1) Secure an increase of 15% of your church school families in the regular use of the Bible and *The Secret Place* or other suitable material, and (2) establish and maintain a Standard Home Department.

Will your church school achieve these two goals in the third year of the Baptist Church School Advance?

For Study

Home and Church Working Together in Christian Education. 10 cents.

Powell: *Christ at the Hearth.* 60 cents.

Parable—1942. 5 cents.

The Manual—A Plan for Christian Advance. 50 cents.

Christian Family Week. 5 cents.

Trial Packet of *Home Department Materials.* 50 cents.

What Makes a Church Strong?

By HAROLD S. KNIGHT

WHAT is it that makes a Christian Church strong? What is the chief source of strength and vitality within a Christian fellowship? Whatever answers are given to these questions will be of little value if they are merely theoretical or theological. Practical answers are the only ones that matter to busy pastors and loyal church members.

Some Christians believe that money makes churches strong. Some believe that a church is no stronger or better than its missionary spirit. Others believe that good organization is the secret of strength. Still others insist that religious education is the greatest church builder. And a few would claim that worship is the root that provides the strength on which the church and all its activities depend.

Surely no one would question the importance of these answers. Any church does need financial support, missionary zeal, efficient organization, continual education and training, and inspiring worship services. A minister may give his attention to one after another of the items mentioned, changing here, strengthening there, or adding something somewhere else. But in spite of all his efforts he may conclude that something yet remains to be done. The people may be satisfied with their accomplishments, but the minister may feel that something is lacking. He may see that the things which commonly pass for strength in Christian churches, the things his people consider the sources of power, are in reality only the outward expressions of something that lies deeper.

The towers and battlements of an old castle appear strong, but they would be weak and worthless without deep and firm foundations. Dignified worship, efficient organization, Christian service, generous giving, and good teaching are the towers that men see in churches, but those towers cannot stand on anything less than foundations of spiritual fellowship. Money, training, knowledge, organization, and activity are meaningless motions unless pastor and people are bound together and inspired by ties of brotherly love. If the pastor's relationship to his people is only that of financier, teacher, organizer, or executive, the vital nerves that should bind them together will be absent. In this sense a church is like an organism. No man, no matter how able he is, can talk a museum skeleton into walking about, even if he has made careful plans on paper of the steps the creature must take. It is also true that no man can preach, teach, or organize Christians into a living church when there are no vital cords of friendship and love to bind them to one another and to their pastor.

Here, then, is the pastor's greatest problem, as well as his greatest opportunity. The pastoral relationship is not one that can be defined in terms of duties, for these are only outward expressions of a vital relationship of love and understanding. So much depends upon the pastor! If he does not approach the sheep as a shepherd, with love and understanding, he may find that his most brilliant plans and his most inspired sermons produce little fruit. Of course, the minister is not the only person responsible. Church members must regard each other in a spirit of love and understanding before they can co-operate at all. Democracy and love would solve many church problems. Nevertheless, the minister is responsible for providing the leadership. He is the shepherd, and his sheep usually will follow his example. If every minister were to seek the love, respect, and confidence of his church members by expressing those same qualities in his own attitude toward them, he would find that everything else that needed doing would be easier.

The minister who goes about his duties with his primary interest centered in a theology will weaken his own position and will injure the ties of fellowship. Of course a man will have a theology, but his chief task is not to make all men conform to it. Men were not created for any theological construction; the theologies were created to meet the needs of men. Many a minister has seriously limited his service by insisting first, last, and all the time, that every member of his church must be won to his particular theological point of view. Such behavior reveals his mistaken conception that the point of view is more important than the people.

When a pastor works on that basis he will find that men and women do not respond to him as a man of understanding. The pastoral relationship is weakened. The New Testament gives us no evidence that Jesus required the people he served to accept his point of view. He did not force a theology upon them before he healed them. Jesus was so ready to help men of all sorts and in all circumstances that they knew from the beginning that he loved them. It is no wonder that the common people returned his love.

Many a minister works unselfishly and tirelessly to build and strengthen his church or his denomination. Such loyalty is commendable, but it faces a grave danger. It may lead him into the error of believing that his supreme duty is to get new members, or to improve the organization, or to develop various programs and activities. Success in these matters often brings acclaim, but building an institution may not be the greatest service to its members. A man may build a factory and engage in business successfully, yet not do right by his employees. A minister may put his greatest emphasis upon running the church, and measure his success in terms of statistics. But statistics are notoriously bloodless. They fail to indicate whether the religious needs of a congregation are being met. Jesus did not appear to be building a church in the sense that some ministers or even the apostle Paul attempted to do. The needs of the people were his first consideration. He loved and served them, and they loved and served him. He sought to lead them to the place where they would love one another, and the church was the natural product of this love. The church became the instrument through which his love was expressed and passed along to other generations, but it is clearly seen that the desperate needs of men and women were important above all else to Jesus. The pastor who follows the example of Jesus will find his church growing strong.

The writer is acquainted with a small colored Baptist church that has passed through many difficult and trying experiences. It has had several pastors, many of them educated men who brought considerable knowledge to the problems that the church faced. Programs were arranged, financial enterprises were promoted, and evangelistic campaigns were held. But after those men had come and gone, the congregation was more exhausted than helped. Finally the church secured a minister whose first thoughts were not of programs, money, or organization. He thought of his people first, and he labored to help them in all their problems. Only those who know him realize the sacrifices he made as he worked on a low salary, but always as a counselor, a friend, and a spokesman for his people. In this way he was able to build up a true spirit of Christian fellowship that brought stability to his church. It was the Master's method applied to a modern situation, and the Master's method is the only one that can make our churches strong.

Ralph Berry

WE *Share* Experiences

By EDITH F. WELKER

Are you just beginning to teach? Would you like a few hints from some "old timers" in service? In the article below some experienced teachers share their most valuable discoveries with those who are starting with their first class.

THE superintendent of the children's division of the First Baptist Church had just opened the first workers' conference of the fall term. "We start this fall with many new teachers among our number," she observed. "Some of us have been teaching children in this church for ten or more years. As a result of that experience we should have some helpful suggestions for those who now are beginning the adventure of teaching boys and girls. Would you like to take this next half hour for an exchange of experiences? How do we prepare our work? What are the 'pointers' that may mark the way for those who are just beginning to teach? Miss Bell, you are one of those longest in service in this division. Will you start us in this period of sharing?"

"I am glad to do that, Miss Harris. One thing that I have learned during these years of teaching is to make use of all the helps provided in our teaching materials. When I first began to teach I thought it was sufficient if I read the teacher's material. Soon I discovered that the children expected me to know something of the material found in their quarterly and papers. Now when I begin my preparation I have before me not only the teacher's material but that provided for use by the pupil. I also like to have the appropriate pictures and of course I find a Bible indispensable."

"But, Miss Bell," said one of the new teachers, "isn't the Bible material printed in the quarterly?"

"Often only the references are given and I don't like to trust my memory for this important work. Therefore, I have found it helpful to open the Bible and study the passages that are suggested for each unit of study."

"May I ask what you mean by a unit of study?" asked another new teacher.

"Yes, indeed! I think of a unit of study as a series of sessions devoted to the interpretation of an area of experience. For instance, as I open my fall quarterly I find that I am to have five sessions to help my primary children discover more about the ways we work and learn in church. During these weeks we will be thinking of the experiences in church such as worship, the sharing of our gifts, the opportunities that are ours to help others in our church family. Each Sunday's work is a part of this total plan. When I first began to teach some years ago I thought in the terms of a lesson each Sunday. Now I think in terms of purposes I am trying to accomplish with my boys and girls and I realize that each Sunday contributes its bit to the purpose that I have for a given time."

"Oh, I think I see what you mean," responded Miss Peck. "That should make teaching much more interesting."

Miss Harris turned to another teacher who had been in the department for several years and asked, "Miss Young, what are some of the suggestions you would like to give us?"

"Before this meeting I looked over my plan book. In it I have kept an outline of my plan of work for the class sessions. I started doing this because I felt that I was getting in a rut. Every Sunday my session plan seemed to follow the same order. I felt that if this was lacking in interest to me it certainly must be for the children whom I was teaching. So for my own guidance each week I prepared an outline of the way I thought the class session might be conducted. I gave special attention to the variety of ways in which I might interest the members of my class in our purposes. In looking over my plan book I find that some days the attention was centered in a picture and our study of it often opened up questions that stimulated research and reports. Some Sundays conversation, discussion, looking up new material, and reading some of our Bible passages seemed to interest the group. At other times I used a story illustrated with pictures. During the year's work there were

(Please turn to page 22)

Let's GO on a TRIP!

By NAN F. HEFLIN

Photographs by Ralph Berry

"LET'S go on a trip!" This enthusiastic proposal is heard more and more frequently in our children's departments. Many teachers in both church and public schools are finding educational excursions an effective way to vitalize teaching.

Possibilities of Trips as Teaching Technique

Children need direct contact with the thing they are studying. In understanding the work of Christian Centers, a visit to such an institution will do more to develop a true concept than any other method. Today good teachers encourage children to seek information for themselves. In learning to appreciate the contribution of the Indian to our American culture, the museum is an important source of firsthand knowledge, as exhibits and models reinforce story and picture.

Educational trips utilize the natural desire of children to be physically active. Normal boys and girls like to "go places and see things." They enjoy crowding into automobiles and visiting a children's home supported by their church or a day nursery sponsored by the Community Chest. Such experiences broaden sympathies and interests. Have you ever taken your group for a ride through a less-privileged section of your community? Thinking is stimulated. Questions are asked. Horizons are extended. Even so simple an undertaking as a walk around the block or an exploratory trip through the church building suggests many opportunities for appreciation and service.

Necessity of Careful Preparation

The importance of the school journey as a childlike way of learning can scarcely be overestimated. Yet class excursions are valueless unless they are carefully planned. Two types of preparation are needed. The teacher must make careful long-range preparation. The children must be allowed a large share in the making and carrying out of the plans.

Before beginning a new quarter's work, thoughtful church school leaders will list the possibilities for using guided excursions to increase group learning. How many trips will be advisable? Which will be the most educative? Which will make more vivid and meaningful the different units of study? Which will best help the children think of religion as a part of all life? For trips, properly conducted, may bridge the gap between the church and community.

When an excursion has been decided upon, the alert leader will take certain definite preparatory steps. Without these the maximum learnings will not be realized.

Going over the Ground in Advance

The leader should go over the ground beforehand to note the religious education values and choose the shortest, safest route. Only so will she be prepared adequately to guide the children's learning and to insure their safety.

One teacher wanting to take her children to a near-by park went over the route. She observed many signs of new spring life. She noted the safest crossing. She discovered that the church bordering the park had beautiful chimes, which played hymns every hour on the hour. This little excursion resulted in childlike learning and a significant worship experience.

Another leader in connection with a missionary unit on Africa wished to take her group to see the African exhibit at a city museum. A preliminary visit revealed that certain aspects were unsuitable to young children. Later, this leader was able to guide the boys and girls to those exhibits most profitable to her age-group.

Planning Transportation

It is the leader's responsibility to plan the method of transportation. Walking trips near the church are possible for all. In city or rural communities they may be especially fruitful. The group may explore the neighborhood to find and list community helpers. It is helpful to go out-of-doors once a quarter. By covering the same territory each time, the children become aware of God's wise plan for the rotating seasons.

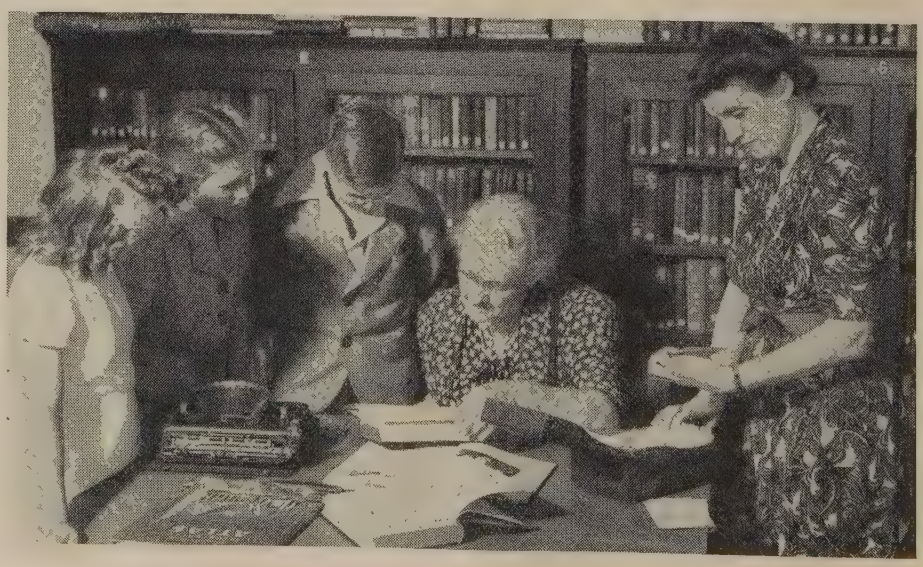
Often, it is necessary to arrange for transportation. Perhaps the most satisfactory plan is to enlist the help of church friends and mothers. The leader may request the use of private cars driven by interested owners. Streetcars and busses are available. Children willingly bring money for fares and cooperate in plans made for their safety.

Adequate help is another necessity. Groups of young children should be kept small. There should be at least one capable assistant in addition to the leader.

Advance Contact with Authorities

The leader must make advance contact with the proper authorities in charge of the place to be visited. If an old people's home is the objective, she should get

TO THE LIBRARY TO SEARCH FOR INFORMATION



permission from the matron of that institution. Before a friendly visit to another church, the plans should be thoroughly explained to the hostess teacher.

One class visited a synagogue to find out how the Hebrew people worship today. Several preliminary trips to the synagogue were made by the leader before arrangements for the children's visit were completed. But it was worth it. The boys and girls will always remember that morning. Their Jewish hosts reverently showed the rolls of the Law, explained the star of David and the light before the Ark. Later they shared a happy Sunday luncheon with their guests.

Securing Parents' Consent

Parents should be informed of the excursion plans. Their permission to take the children from the church should be secured. Some public schools send home printed forms explaining the nature of the trip. Only children whose parents sign and return this permit are allowed to go.

A typed or mimeographed message on the church letterhead may be used. The

A VISIT TO CHINATOWN

following consent slip has been found satisfactory:

First Baptist Church
Any Town, U. S. A.

On Sunday morning, November 5, we plan to take a class of third-grade children to visit Sinai Temple, at Third and Main Streets. Our purpose is to give the group an experience of fellowship with Jewish children and the opportunity to get firsthand information about Hebrew worship today.

We shall gather at the front entrance of our church at 9:30. We are to travel to and from the synagogue in automobiles. The group will return to the church at 12.

If you want your child to participate in this educational trip and agree not to hold the church, car owner, or driver responsible in case of accident, please sign and return this slip by your child next Sunday morning.

_____
Parent's Signature

Children's Part in the Planning

Class journeys are truly educative only as the children themselves assume responsibility in the plans. Boys and girls are required to bring back information. They are held responsible for their conduct. This necessitates group conference.

Children may be guided in listing questions to be asked and answered on the trip. Certain information may be secured by direct observation. Definite questions or problems may be assigned to individuals and small committees.

"Mary, will you be responsible for finding out how often a clinic is conducted at the Center? Bob and Ted, will you learn all you can about the playground at the Center, what equipment there is, and how often it is open? Joan and Betty, will you learn what supplies and toys the kindergarten teacher needs most? Ronald, we wish you to report on the craft work being carried on at the Center. Prepare to describe the interesting things the boys and girls have made." Older juniors may take notes or make simple sketches. Such assignments help children understand that the trip is not simply a pleasure jaunt. It is a learning activity, an important way of getting needed information.

Setting Up Behavior Standards

Through discussion, the leader should help the children to work out simple rules to govern conduct during the excursion. "How shall we walk? What shall we do at crossings? How do we

A WELCOME AT THE MEXICAN CHRISTIAN CENTER

DISCOVERIES IN GOD'S OUT-OF-DOORS

behave on the streetcar? What shall we do when we enter the museum? Who will go first? How do we talk? What do we remember about our hands? What do we do when the guide is speaking? What shall we do when we leave?" Brief rules similar to these may be made:

How To Have a Good Trip

On the streets:

1. Walk two by two.
2. Keep together.
3. Stop, look, listen at street corners.

On streetcars:

4. Stay in seats.
5. Keep heads and arms inside.
6. Talk quietly.

At museum:

7. Let leader go first.
8. Keep hands off exhibits and glass cases.
9. Listen politely to guide.
10. Thank guide.

Follow-up Activities

Wise follow-up activities use, and so conserve, the learnings of a trip. In talking it over, the children are led to check up on their successes and failures in carrying out group plans. Thoughtful evaluation means increased ability to live together in a democratic society. Writing "thank you" notes for courtesies or hospitality extended encourages the Christian virtue of gratitude. Drawing pictures and making posters and charts, booklets and movie reels are excellent ways of clarifying hazy ideas and recording new knowledge. An assembly program may be given by the "travelers" who share happy experiences and information with the "stay-at-homes."

Are you one of that growing group of growing workers who believe that Christian teaching is largely sharing the abundant life with others? If so, you will see in the educational excursion an effective way of sharing the Christian life with boys and girls.

We Share Experiences

(Concluded from page 19)

two occasions when we did something quite different. Once we took a trip to a synagogue, another time we visited the pastor in his study. These experiences were valuable ways to help the children discover new facts and information."

"I would like to ask how long before each Sunday you begin to plan your outline?" This question came from one of the beginning teachers.

"It varies," replied Miss Young. "In advance of the quarter's work I always like to go through the entire material. This means I get a bird's-eye view of what my work will be for the next thirteen Sundays. Then I do a more intensive study on the immediate unit of work. For instance, when there are four, five or more sessions devoted to a specific study I read all the related material in my book and in the pupil's book so that I become thoroughly familiar with the purpose and plan for a series of Sundays. Then I think in terms of plans for a particular session. Usually I like to do this at least three weeks in advance."

"Why is that? That seems like a long time to prepare."

"Will someone else help to answer that question?" asked Miss Young.

"I have found this," answered Miss Atkin. "Though I have been teaching a short time there have been at least two occasions when I found that by putting off my preparation until the week before the Sunday I was to teach I missed out on securing some materials that would have added interest in my class work. By the time I read the suggestions it was too late to get a letter off and have the material in time for the next Sunday."

Here Miss Bell remarked, "You have given me a splendid suggestion tonight, Miss Young. I never have thought in terms of keeping a plan book for the year. I think I shall start that myself this year. I have felt that there was a great deal of danger of getting into certain ruts in teaching and this will help me check my own work. Would you be willing to bring your plan book to our next meeting and let us see how you have developed it?"

"Indeed I will be glad to do that. I can bring it Sunday and let you have turns taking it home and studying it."

"That will be ever so helpful, Miss Young. Thank you."

"This is just a simple suggestion but I would like to contribute it as one of the helps in my own teaching. When I first read my teaching helps I take a red pencil and check all the suggestions that call for advance preparation. For instance, notices of places to send for additional resource material. Much of it can be secured without cost. Also I mark suggestions that call for certain materials if I am to follow through on the plans indicated. For instance, I had to have on hand some paste, poster paper and crayons when we were making posters to serve as a summary of our work. If I make a list of this material after checking it then I can be sure that there is no disappointment in our work from Sunday to Sunday due to my failure to have materials ready."

"That is a good thing for us to keep in mind," remarked the superintendent. "May I offer a further suggestion that has grown out of my observation of the class work during my term as superintendent? I have noticed that some teachers make a habit of being present each Sunday at least fifteen minutes before the scheduled hour of our opening. It is usually in those classes that I note an enthusiastic response from the pupils. As I have watched it seems to me that the teacher who gets there before the members of her class is able to direct conversation and the activities of the group in the ways which contribute to the work of that day. The teachers who come just at the moment of opening a class, or later, start at a disadvantage."

Here Miss Martin joined in the conversation. "To me those first moments with the members of my class prove exceedingly valuable. My pupils are so scattered over the city that I do not have much contact with them during the week. As the children come we talk over the various experiences we have had since our last time together. I become familiar with their interests, hobbies, school work and something of their family life. This information and the friendliness that is a result of our conversation have been a means of guiding me as I try to help the children in their Christian growth."

"Your comment helps me realize that we need to know more than materials and ways of teaching. We need also to know our pupils."

"Are we expected to do some calling this year?" asked Miss Butler.

Miss Harris replied, "We know that we do better teaching when we have fellowship with the boys and girls and their parents. This may be accomplished in several ways. There will be occasions during the year when as a church school group we will invite the parents to meet with us for planning. Miss Martin, tell the group of the afternoon you had with the parents of your class last year."

"To me it was one of the high points of my teaching experience," replied Miss Martin. "It was very difficult for me to visit all the homes of my pupils because of my working hours but I did want to know the parents of the children in my group. As I talked with the children about this we made plans for an afternoon when we would entertain their fathers and mothers at my home. This meant that on one afternoon I met the parents of those in my class. Because I wanted to meet the fathers as well as the mothers the meeting was held on a Sunday afternoon. The children planned simple refreshments—cocoa, sandwiches and jello. The fact that the boys and girls brought their parents for this afternoon of fellowship helped the attendance. Miss Ellis had substituted for me on several occasions and I invited her to come also. She took the children in the kitchen to prepare the refreshments and it was during this time that I told the fathers and mothers of our plans for the ensuing months. In turn they asked questions about our work and told of ways they had observed the practice of our teaching in the home. Since that meeting the parents have consulted with me on several occasions about incidents that have happened at home. I will want to plan a similar occasion this year."

"There is one help that I have had during these last years that I would like to share tonight, Miss Harris."

"What is that, Miss Thompson?"

"One of the greatest aids in my teaching has come through my attendance at our regular teachers' meetings and at the leadership training classes that have been offered in the church and community each year. In this contact with other workers I have found my own horizons widened and have developed some new insights and skills. Teaching is not a solitary task. The experience of others contributes to the work we can do."

"I am so glad that you have called this matter to our attention. You will be interested to know that for several years the members of our division who have attended leadership schools have presented to our workers' library the book used as a text. This was the start of our library. At the recent meeting of our church Board of Education $20.00 was voted for new books. These books will be a significant help during the days ahead."

"Now I want to show you one of the interesting activities that has been mine during the summer. I secured back issues of the BAPTIST LEADER and similar magazines, clipped them and mounted on these heavy cards pictures and reports of interesting projects with children. This file service is available to you and from time to time we can add other reports which will suggest new approaches in our work. You will find of special interest the photographs that record the steps in various activities.

"We are ready to start a new year of work together. During this year our individual and group study, our fellowship and worship will contribute to the growing religious experience of our boys and girls. Let us renew our consecration to that task in a moment of prayer."

Baptist Leader

e Discover How the Church's Money Is Spent

Photographs by
Albert L. Linder

Arranged by
Louise S. Linder

THIS IS HOW WE DID IT:

1. THE BOYS AND TEACHER PLAN A TOUR OF INSPECTION.
2. THE ORGANIST EXPLAINS THE ORGAN.
3. THE JANITOR POINTS OUT NEEDED REPAIRS.
4. THE BOYS LOOK AT CHURCH SCHOOL LITERATURE.
5. THEY SEE THE COAL SHOVELED INTO CHURCH BASEMENT.
6. THE PASTOR SHOWS HIS LIBRARY AND TALKS ABOUT HIS WORK.
7. WITH THE HELP OF THE PASTOR THEY LOCATE NORTHERN BAPTIST MISSION STATIONS.
8. THE BOYS SEE CHURCH ENVELOPES READY FOR DISTRIBUTION.
9. CHURCH ENVELOPES ARE PASSED OUT TO JUNIOR CONTRIBUTORS.

OCTOBER in the Nursery Class

By BESS V. NESTER

THE nursery teachers will want to plan now for the fall months and to look forward to the new experiences in the lives of the children as shorter days, cooler weather and the Thanksgiving and Christmas seasons approach. They will again want to call in the homes and make a checkup of special events and situations, environment, playmates, pets and toys of each child. The interests and needs vary somewhat in different localities, but in every situation, there will be a change in the atmosphere, a renewed interest in the church at the beginning of the fall quarter with its increase in attendance. Even the children will feel the exhilaration of "October's bright blue weather."

Promotion of classes has, perhaps, taken place the last Sunday in September and the Nursery Class is the only one in the school left depleted in numbers since the four-year-olds were promoted and no other group came in. The Nursery Class teachers will find a difference in the response of the children with older ones gone and their procedures will be a little more informal than usual.

For use in October the teachers will collect pictures of fall happenings that show life and change within the experiences of the children, such as trees in their autumn foliage, autumn flowers, squirrels storing nuts, animals being fed corn or hay, little children playing in fallen leaves or gathering nuts. The children should be encouraged to bring colored leaves, seed pods and flowers and grasses. This would also be a good time to freshen up the rooms for winter, by putting up clean curtains, giving everything possible a good scrubbing or a new coat of paint, hanging a new picture, and adding some new toys and picture books.

This does not make it any less necessary to make plans, and the following themes and procedures may prove helpful.

First Sunday

Blocks are the most valuable toys for the Nursery Class. Through playing with them the little child may be guided to be creative and constructive and to learn to associate God with their source. If possible, some new blocks should be added for this session, and on the picture rail place the picture, "Playing with Blocks" from the picture set, and pictures of trees and sawmills or of logs being sawed in two. There might also be a small stump of a tree and a piece of soft lumber or a small tree limb and a saw. The saw, of course, will be kept out of reach when the teacher is not using it or helping the children to use it. Other toys should be put away so that interest will be centered on the blocks.

Encourage the children to build with the blocks and start conversation about the things they have made with them. Call attention to the pictures and tell how the blocks are made from trees. If possible, go out-of-doors and look at a tree, having the children touch the bark and look up at the branches. Tell the story, "Bobbie's New Blocks"[1] and show the small limb or piece of lumber and talk about the tree on which it grew. Suggest that they make some blocks and help them to saw the limb into pieces. These pieces should be added to their blocks. If this is not possible, pretend to saw blocks and sing, "We can saw and saw this way, making blocks for play today."

As the children play with the new blocks, talk of being glad for them and for the trees which God made to grow. Suggest that they say "thank you" to God for trees and blocks. The rest of the time may be spent in building different things. The children will begin to learn to share as the blocks are divided among them. Sing, "We have a happy time, a happy time in play. We have a happy time building with blocks today."

Second Sunday

Blocks may be the predominating toys again this Sunday and the teachers will guide the children in sharing and playing happily together. Have the pictures "Playtime" and "Building with Blocks" on the picture rail and call attention to them as the children enter. Encourage the early arrivals to sing to others who come in, "How do you do, how do you do, I'm glad to see you today." Suggest to those who are busy with the blocks that they invite each one who enters to come play with them. Talk about the pictures and speak of how nice it is to have friends to play with us.

Make up stories about the children, using their names. For instance, "Martha was playing with the new blocks. She made a big high church house. She made a window and a door. She put a stick on top for a steeple. June came in and Martha said, 'Here, June, you may have some of my blocks.' June made a high church house, too. June's house fell down. Martha said, 'I'll help you build another one.' And she did. She put big blocks down first. Then June put some blocks on top. Martha put on another. Then June put another one on. And soon there it was, a big church house. June clapped her hands, and said, 'Now let's make a fence around our house!' And they did. Martha and June are good friends. They like to play together and help each other."

If it seems to be the right time, suggest that they tell God how happy they are for blocks and for friends.

Third Sunday

If squirrels are familiar to the children or are native to the locality, they may be the means of helping the children to appreciate further God's care and his provision of food. Have pictures of squirrels and one of a squirrel in a tree or eating nuts if such pictures can be found. Also have some nuts of different kinds. Talk about the pictures and about the way the squirrel holds the nut in its paws to eat. Examine the nuts and talk about how hard the shells are and how the squirrels can crack them with their sharp teeth and strong jaws. Explain how the nuts grow on trees and that they are big seeds that God has made; that they will grow into trees if planted in the ground; that they are good for people to eat but that we might break our teeth if we tried to crack them as the squirrels do. Explain that God has taught the squirrels how to crack them and how to bury them in the ground to save for winter when the nuts are all gone from the trees.

Suggest that they play being squirrels and sing, "I am a squirrel so gay, I hop and hop this way." Hide the nuts about the room and have the "squirrels" find them. Suggest they build a "tree" with blocks and put the nuts on it. Have the "squirrels" find them and hide them. If a story is wished, tell "The Squirrel."[1] Suggest that they draw nuts like those the squirrels eat and give each child a few nuts to take home to feed the squirrels in the park or to put under a tree.

Fourth Sunday

This Sunday the children may talk about the seeds they eat. They may be helped to overcome dislikes for certain foods, to associate God with the source of food and to want to grow strong and tall. Secure pictures of foods and of things being prepared in a kitchen, also of different kinds of grain growing or pictures of boxed cereal. Have different kinds of seeds that are used as foods, such as beans, rice, peas or corn. Talk about the pictures and the seeds and recall the seeds that the birds and squir-

(Please turn to page 28)

[1] *Guiding Nursery Children in Home and Church*, McCallum.

Loder

The NEW CHILD *in the Nursery Class*

By HAZEL W. BIRNBAUM

"WHAT shall we do for the new child?" is one of the deepest concerns of nursery leaders. Rightly so, too, for how can we hope to teach or guide until we first help the timid and fearful one to feel at home with us? In the first place, it is helpful to become acquainted with the child in his own home, to know something about his background and home training, for we can better act when we better understand.

On these first Sundays in the fall we find ourselves confronted with all sorts of problems, not problem children. Usually we will have several different types of little ones. There will be those who are fearful of new situations, and others who are afraid of children, either because of no previous contact with them or unhappy experiences with them. There is also the child who has learned through past experience that crying gains his own ends, and the child who has not learned to respect authority. In this latter case, firm but gentle discipline is necessary, and a discussion with the parent will help to create a better understanding among all concerned.

If enough assistants are available, the task is considerably easier. One understanding person working with an individual child can accomplish a great deal. In most cases it is better to let a child make his own way without adult interference. If the room is made attractive and inviting enough to say to the child, "Good morning, come on in and have a happy time," with a teacher to greet him with a soft, pleasing voice and sympathetic manner, the way is well paved for a happy adjustment. Another first step is to gain the confidence of the parents so that you may say, "You may go to your class now, Mother. We will call you if you are needed."

The timid and fearful child needs to be led slowly to places of interest until he gradually gains assurance of his safety and security. A loving pat and an invitation to join you and another child usually will be sufficient to help him well on his way to a happy adjustment in a Sunday or two. Let us remember that it is easier for a child to join one playmate at a time than to join the entire group.

The child who cries loudly, kicks, and pinches is better left alone to battle himself. A firm talking to might help and until he is ready to co-operate isolation may be necessary. Yes, here is a call for firm discipline and coaxing will be of no avail. This child needs to learn to respect the voice of authority and will become a happy member of the group only when he has learned this.

The seemingly bored child needs the reassurance of loving companions, but not too much attention, for boredom usually denotes a self "build-up" that must be ignored. He has had too much adult companionship and is not at home with children his own age. He can be appealed to through a task that requires a little extra effort. To be happy he must feel important.

We still have the "cry-baby" to cope with, and he is the hardest on the teachers. He usually gets his own way at home by being able to out-cry his mother's patience. The patience of the teachers will be tried also. Ignoring this crying is the best treatment. But must we allow one child to ruin a whole morning's joy for all and probably upset others in the group? Here again assistants can help, and an extra room is a real boon. A mother without children in the department could take this child for a walk for a Sunday or two in the fall. She could show him where his mother is in the church school. In some cases it is wise for a very little one to stay in the Nursery Class only a short time. The time may be increased until he is ready to stay the full time. In rare cases it may be advisable for a child to stay at home a little longer where careful preparation for his coming might be made.

Is it wise for a mother to stay in the classroom? That is a difficult question to answer. If a leader feels that it might be wise, she will suggest that the mother say to the child, "Let's go in and watch the children playing together," stay a short time and then say, "We must go now. We may come back again some time," in a very matter of fact manner, and leave. This procedure does not give the child the idea he is being taken out because he cried and has won, but simply exposes him gradually to a new experience. This method might be suggested for a younger child who never has been with children before. While the child is there, however, the mother should not urge him to join the group, but should allow him to follow his own inclinations.

Sometimes a large building is formidable to a little child because of past experiences, such as a visit to the doctor or dentist. Here it might be wise to have the mother leave the child while he is still out-of-doors, to be joined by another child before being taken in. Often a change of person bringing him to the church school helps. Daddies are sometimes more successful than mothers, for children are used to having their daddies leave them each day.

The question of class procedure also is important. There is no place for a circle of chairs, a formal class session, set routine or the like, at least until toward spring when the group is more ready for it. The atmosphere of the room should be homelike: pleasant, well-aired, and most important, bright, inviting and full of interesting and beautiful things. Well-chosen toys should be available.

Most children anticipate new adventures and will make a quick and easy adjustment. The average timid one will take not more than three Sundays, but the more fearful ones will need calm, loving guidance for a longer period.

Much stress must be put upon the preparation of the child in the home. The conversations about church associa-

(Please turn to page 28)

Ralph Berry

"THERE'S *MY* MINISTER!"

By MARY JESSUP

JOYOUSLY Ted cried, "There's *my* minister!" as the minister stepped into the Beginner Department to thank the children for a birthday note he had received from them. If your church school children say, "There's *my* minister" in such a happy manner, you may be sure that he is really their friend and that he tries to understand them and win their love.

This group of children had been bringing flowers week after week to make their own room look pretty. The flowers had been grown from their Easter seeds, and how proud they were to display them and to compare each other's products! We were so happy to enjoy them ourselves that we decided to put a bouquet of them on our minister's pulpit for the morning worship the next Sunday. One little girl came early with a lovely bouquet which we arranged in a low vase. Several children went along to take it into the sanctuary. The minister spoke of the flowers to the morning congregation, and instead of a story that morning he told the children that he was going to pray to God, and that they were to talk to God while he was talking if they could not understand all that he said. A part of his prayer was something like this: "Thank you, God, for the lovely flowers the children brought this morning and for their interest in, and care of, the seeds and plants. Bless these children who are here this morning, bless their teachers, their parents and their homes." The children felt that they were included, and they were a part of the big church worship period.

While on vacation one year, this same minister sent a picture-folder card to the children. The folder he chose was of a coal mine, something with which they were not familiar, but it proved to be very interesting. Children love to receive mail, and we talked of how thoughtful it was for our minister to take time during his vacation to select this picture-folder so that we might see how coal was brought out of the ground by many helpers.

Teachers and children should work together so that their minister may really be their friend. The minister should be invited into the department, if he does not choose to come himself, where he may talk informally with the children so that they will really know "their minister."

Some of my earliest memories are of the minister in a little country church, talking to the children in the congregation. He would choose songs the children loved to sing. He commented upon their good behavior and expressed his joy at having them sit up near the front. We tried always to please him for we felt that he was our friend and that if we were not there he would be disappointed.

Surely each minister wants to be known as the "children's friend," even as Jesus was, and with a few thoughtful acts and words he can easily win the children in his congregation.

Plan little surprises for him, such as notes on his birthday and at Christmas, and when he comes to the department personal thank-you greetings for his stories and for the calls he makes in the homes. Soon your children, too, will look up from their playtime to call out, "Look, there's *my* minister!"

Parent-Teacher Co-operation

By PEARL BARNES SMITH

EVERY church school worker knows that without the co-operation of parents, the teacher can do very little. "Parents really are people," and if we become acquainted with them, and they with us, co-operation comes naturally and easily.

Personal calls in the home are necessary, but in these days, when so many mothers are away working, calling time is precious, and when calls are missed the family has lost contact. We should find other ways to supplement our calls.

A monthly news sheet, published at the very first of every month, or at the beginning of new units, has proven very satisfactory in some church schools. Most churches have a church mimeograph. Stencils and paper are not expensive, and they can be folded and sealed with pre-canceled one and one-half cent stamps, and the address written or typed on the outside. Parents look forward eagerly to the happenings of the department and to suggestions as to just what Mary and Robert will be studying next.

As you plan for your news sheet, you will want to keep a record of things the children do each month, such as bringing flowers for the room, sharing toys or books and being especially helpful to new children, or considerate of guests who come to the room. Such items can be placed under the heading "News." Try to mention every child at regular intervals, even though you can only say "We have been missing Jane and Kate recently."

Keep a lookout for stencil designs that will attract children, for there must be something of interest in this paper for the child. Recently one of our children attended his first circus, and he gave a very vivid account of it afterward. We included small drawings of circus animals in our next paper, and he was so pleased that he called the teacher on the phone to tell her about it.

At the close of each quarter, record for the parents' eyes the number of Sundays the children and teachers have been present—and absent! Incidentally this is a very good way to record the attendance of parents. One mother said, "My, I did not realize that we had missed that many Sundays this quarter!"

Label one part "for Parents Only" or "Special to Parents." It is here that you can tell them the part you expect them to play in the teaching unit. You'll be surprised how many phone calls this saves. And always, always remember to thank them for their co-operation and interest.

(Please turn to page 32)

Primary Worship Suggestions

God and Autumn Colors

By MARY GRACE MARTIN

ALTHOUGH much effort is made to direct a child's thoughts to God through the beauties of springtime, the opportunities which autumn affords are sometimes overlooked. Because October is rich with colorful splendor, the thoughtful teacher of primary children will welcome these opportunities to lead thoughts to God through his gifts of autumn colors.

1. God's Gift of Blue

LEADER'S PREPARATION. Secure several pictures showing a deep blue sky, such as we often observe in October, a blue sea, a bluebird or a blue jay. Perhaps a blue feather dropped by one of these birds has been found and saved during the summer. If any blue flowers are available, they should grace the worship table.

PREPARATION FOR WORSHIP. Ask the children to think of the "bluest" thing they ever saw while the quiet music is played.

QUIET MUSIC. "All Things Bright and Beautiful."

CONVERSATION. Talk about the things of which the children thought. How did they get the blue color? It is not necessary to go into scientific explanations, but lead the children to see that the colors came through processes that were part of God's plan to make a beautiful world for us to enjoy. Introduce the pictures or objects that have been brought to illustrate God's gift of blue.

BIBLE VERSE. "Often when I look at a beautiful blue sky, I am reminded of a verse in the Bible. Listen while I read it to you." (Read Psalm 19:1.)

SONG. "For the Beauty of the Earth." (Call attention to the phrase about the skies.)

PRAYER POEM.

Dear Father, for the bright blue sky,
For fleecy clouds that sail so high,
For beautiful birds that sing and fly,
I bow my head and thank thee.
—AUTHOR UNKNOWN

WORSHIP MUSIC. "The Lord Hath Done Great Things" (*Worship and Conduct Songs*). If the group is small and if there is blue sky to be seen, invite the group to the window to look at the sky while the music is being played. Or ask the children to close their eyes and think of a pretty blue sky while the music is played. Then sing together softly the words of the song.

PRAYER. "Dear God, we thank thee for blue skies, blue seas, blue feathers that make birds so beautiful, and other blue things that tell of thy love. Help us to see thee in the beauty of autumn days. Help us to think of thee when we see these things. Amen."

SONG. A suitable autumn song.

OFFERING SERVICE.

Leader. "Can we feel that we are saying thank you to God for beautiful blue things as we give our offerings today?"

Song, "Our Gifts," from *Worship and Conduct Songs.*

2. Autumn Gold

PREPARATION. If possible, have some ears of golden corn which the children can examine. Provide enough golden leaves so that each child may have one to examine. A yellow pumpkin, a few carrots and some yellow flowers will invite conversation about God's golden gifts to us. These things may be used with the worship center today. A picture of a golden sunset often seen during October days will suggest another line of thought.

QUIET MUSIC. "Seed Song." (See back cover of teacher's text, Judson Keystone Graded Course I, Part 3.) Ask the class to think of as many as possible of God's gifts that are yellow or golden in color.

CONVERSATION. You may wish to list on a blackboard the things that the children mention. The discussion should include thoughts about golden corn and other grains, golden apples, pumpkins, carrots and other things to eat, golden flowers such as sunflowers, zinnias, brown-eyed Susans. Speak also of the glow of sunlight in the morning and of sunsets at evening. Pictures may be used.

POEM. "October Gold."

October is a wealthy month;
She scatters gold like sand,
Till everyone can share her wealth
And live in Golden Land.

There're golden apples on the trees,
And piles of golden corn;
There's a golden sky at sunset hour
And a light of gold at morn.

There's gold on every mountainside;
There's gold from sky to sod;
October is a wealthy month;
She gets her wealth from God.
—M. G. M.

LEADER. "We do not understand just how the pumpkins and carrots and corn and leaves and sunsets get their lovely colors, but we do know that they are beautiful and that God has planned them for us to enjoy. It took a long time for this ear of corn to get this rich color. It began last spring with one little grain such as this."

SONG. "A Seed Song."

A BIBLE VERSE. Psalm 104: 24.

STORY. "The Golden Garden."

Once there was a lovely garden. In it were all kinds of gay flowers and trailing vines. At one end there were vegetables, too, and a shady maple tree that looked like a great ball stood in a corner of the garden.

In the summer the garden was rich with colors—pink and crimson, yellow and blue, lavender and white and many shades of green. It was the loveliest garden of the town. But when the autumn days came the garden lost the gay colors. No longer did the crimson roses greet the sun, or lavender phlox sway in the breezes. Even the shady maple tree was beginning to look drab and tired.

One autumn morning the gray clouds refused to let the sun get even a peep at the garden. The frosty air made children snuggle into their coats and caps on their way to school. Very few glanced at the garden as they passed, and the few who did found little beauty there to attract them. But by noon a miracle seemed to have taken place in the garden. The sun was pouring into the garden its warmth and light so that many things that had been overlooked were now glowing as with gold. Even the children hurrying home to lunch paused to look and exclaim.

"Look at Mr. Brown's big pumpkins! I never saw them before," said one. "They must have been covered by the vines for a long time."

"Look at those marigolds!" said another. "They look so happy in the sun."

"And look at the maple tree!" said another. "It looks like a great golden ball."

"I wonder if Mr. Brown knows he has a golden garden today," laughed one of the children.

"Let's go and tell him," suggested another of the group, and away they all ran to tell Mr. Brown of his golden garden which the autumn had brought.
—M. G. M.

LEADER. Give a yellow leaf to each child, or call attention to the leaves that they have gathered earlier. "These are not leaves from Mr. Brown's maple tree, but they are leaves from some of God's golden trees. Let us examine them." Call attention to the graceful shapes, the pattern of the veins and the rich colorings. "As we hold these leaves in our hands, let us close our eyes and pause a moment to thank God silently for his gifts of autumn trees and other golden gifts of autumn."

SILENT PRAYER. The leader should follow the silence with a brief audible prayer.

OFFERING SERVICE. Use the verse suggested last week.

3. God's Crimson Gifts

LEADER'S PREPARATION. Bring to the classroom such objects as red leaves, berries, apples and pictures of other natural objects that bear the color. The discussion need not be limited to autumn gifts, but may include summer fruits and flowers such as tomatoes, roses and geraniums. The purpose of this experience is to help the children to recognize God through his works that bear this color which children so dearly love.

CONVERSATION. "James, what is your favorite color? Anna, what color do you like best?" Continue to ask for favorite colors until red is mentioned. "It is difficult to say which color is prettiest, and I guess we are all glad that God made a number of colors for us to enjoy. Red is a very pretty color, and today we are going to think about some of God's red or crimson gifts to us. While the quiet music is playing, will you look about the room and see if you can find some of God's crimson gifts."

QUIET MUSIC. "For the Beauty of the Earth."

PREPARATION FOR WORSHIP. Talk about the crimson autumn leaves that may be seen. Mention specific trees if any are beautifully red in the community, so that the children may watch for them. If possible, compare the many shades of red in the leaves, fruit and flowers. Mention the part that frost plays in changing the color of leaves.

SONG. "All Things Bright and Beautiful." Include the verse,

The purple-headed mountain,
  The river running by,
The sunset and the morning red
  That brighten up the sky.

LEADER. "Have you ever stopped to think that only in autumn do the trees have leaves such as these? They are lovely, yet if we had to look at crimson leaves all year, our eyes might grow tired. God planned the world so wisely that when one color dies or fades away, some other beautiful color may be seen. Soon all these red leaves will be brown and the trees will become bare, but then the wintertime will bring new beauties. Then comes spring with new shades of green and fresh touches of red. God's plan of seasons includes many beautiful colors. This reminds me of a verse in the Bible." Read Ecclesiastes 3: 11 and let the children repeat it. "Another verse in the Bible tells us that we can depend on God to continue to send us the seasons with their special gifts." Read Genesis 8: 22.

PRAYER. Ask the class to thank God silently for several gifts that autumn brings and which they enjoy, then express a brief prayer.

SONG. "Praise Him, Praise Him."

OFFERING SERVICE.

4. God's Gifts of Green

LEADER'S PREPARATION. If possible, use branches of evergreen with the worship center today. Pieces of hemlock, pine, spruce and cedar will afford opportunities for comparing shades. Potted ferns and plants may also be used to stimulate thinking concerning God's gifts of green. Books containing pictures of various kinds of ferns and trees would be valuable for the browsing table. A few magazine pictures showing green lawns about homes will suggest thoughts about grass.

CONVERSATION. Discuss what color we observe most frequently out-of-doors. Somebody has suggested that God must have liked green very much since he made so much of it. Ask the children to think of various kinds of green things that God has made for us.

QUIET MUSIC. "This Is My Father's World."

SONG GAME. As the children suggest growing greens, let the group try to fit the suggestion to the song tune, "Oh, Who Can Make a Flower?" then sing the verse, such as

Oh, who can make the green leaves?
  I'm sure I can't, can you?
Oh, who can make the green leaves?
  No one but God, 'tis true.

Other possibilities are "grass," "pines," "spruce," "ferns," "vines," "moss."

POEMS. Read the poem "Overtones" from *Worship and Conduct Songs*, and "Trees," by Joyce Kilmer, in *One Hundred Best Poems for Boys and Girls*.

SONG. "This Is My Father's World."

BIBLE VERSES ABOUT TREES AND GRASS. Matthew 12: 33; Psalm 1: 3; 104: 14.

LEADER. "No wonder we feel like praising God when we think of these beautiful green things that grow on the earth. We have seen many of these gifts on our way to church today, and now is a good time to tell God that we are enjoying the gifts with a lovely green color. Let us sing our song that calls us to worship and then each may talk to God a moment about the green gifts that he likes especially."

SONG. "Enter into His Gates with Thanksgiving."

SILENT PRAYER. Let the music continue softly.

OFFERING SERVICE.

October in the Nursery Class

(Concluded from page 24)

rels eat. Play preparing meals and planning the things that are best to eat. Give each one a few grains of puffed rice or wheat and talk about how good it is. Tell how it will help boys and girls to grow big and strong. Suggest that they thank God for such good food. Play growing tall and sing "Now I am so very small, (puffed wheat) will help me grow up tall."

Tell the story "Seeds To Eat"[1] or make up one using individual names, such as, "John watched Mother wash the rice. He said it looked like little white seeds. Mother said, 'Yes, it is seed, and when it is cooked all nice and soft it will be good for John to eat and will help him to grow up big like Daddy.' She put it in a pan and then she put it on the stove where it cooked and cooked. After awhile Mother put some in a bowl. Then she put cream and sugar over it. John took a bite. Then he took another bite and then another and another till it was all gone. John said, 'I like rice. It helps me to grow big like Daddy.' "

Potatoes may be used in the same way. Explain that they are seeds too, and will grow when put in the ground. Tell a story of peeling, cooking and mashing potatoes, and use the children's names.

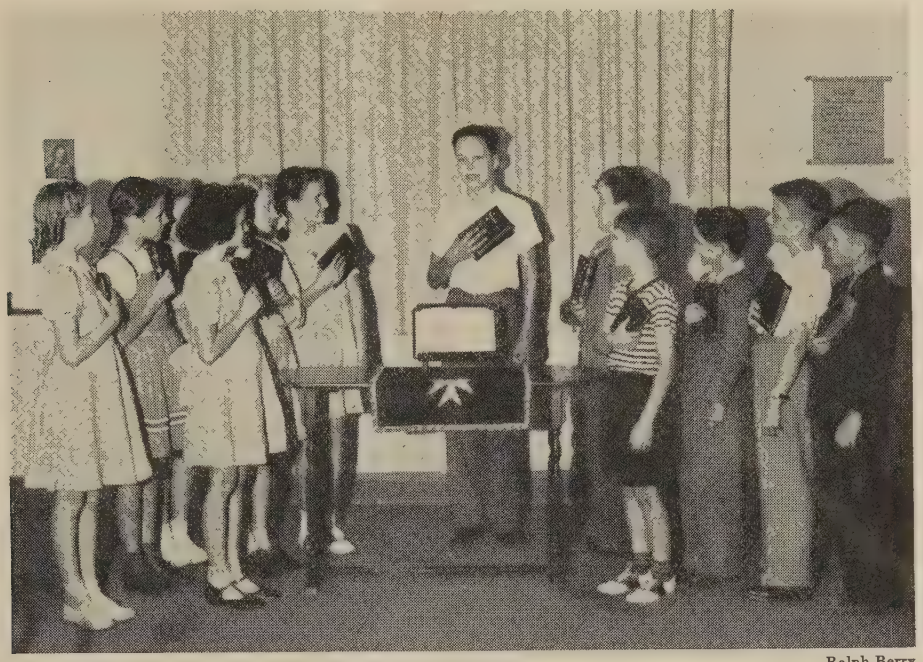
The New Child in the Nursery Class

(Concluded from page 25)

tions should be pleasant ones, and a casual visit to the church when not in session can be made. A visit by the teacher to the home, older children sharing happy church experiences with them and helping the little ones to have a feeling of "that's our church," all will help to dispel the shadows of fear from their limited horizon.

What shall you do with the new child in the Nursery Class? Know your child, act slowly and wisely and by all means read a few good books that will help you to understand better the children you teach. The following are helpful:

Your Child Needs, Chalmers
Two to Six, Alschuler
Children Are Like That, Dixon
Are You Training Your Child To Be Happy? and *The Child from One to Six*, U.S. Dept. of Labor



Ralph Berry

Junior Worship Suggestions

Appreciating God's Word

By MARY W. DEICHMAN

THE first few Sundays in the Junior Department can mean much in the lives of boys and girls just promoted if we direct their interest toward their new Bibles. The first unit in the new first-year junior course is "Learning To Use Our Bibles." For the older juniors this emphasis will be quite as helpful at the beginning of the church school year.

Our purpose this month will be to help our juniors to become more familiar with God's Word; to learn to read, love and appreciate it; to apply its teachings to their daily lives, and to aid in sharing it with others.

It is important that each child have his own, personal copy of the Bible. Such ownership will help the teacher as she teaches love and appreciation of it and will make it possible for the boys and girls to become familiar with it.

Our aim in arousing the junior's appreciation of God's Word is that he may grow so much to love it that he will continue to let it be his guide in life. Stories such as "A Costly Gift Our Bible Is" from *Followers of Jesus,* by Elizabeth Whitehouse, will be very valuable for use the first Sunday. A wealth of helps in pamphlet form can be secured from The American Bible Society, Bible House, Astor Place, New York, N. Y., or The American Bible Society, 224 McAllister St., San Francisco, Calif. You may borrow a "Free Scripture Exhibit," a set of cards 11 by 14 inches, each of which displays an actual page taken from Scriptures in different languages. *The World Book* or other encyclopedia will furnish concise information about Gutenberg and Wycliff for the third Sunday.

The hymn for the month could be either "My Guide," or "Holy Bible, Book Divine." Suggestions for teaching the first of these may be found in Session 1 of the new Judson Keystone Course IV.

For the fourth Sunday, you will need to have several quotations that tell what famous people have said about the Bible. A few are given here.

"I find more sure marks of authority in the Bible than in any other book."—Isaac Newton.

"The Bible is my guide for living."—George Washington.

"Young man, my advice to you is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures."—Benjamin Franklin.

1. Growing in Knowledge of God's Word

QUIET MUSIC. "My Guide."
CALL TO WORSHIP. Psalm 34:3.
HYMN. "Holy Bible, Book Divine."
SCRIPTURE READING. Psalm 119:105; Psalm 90:12; Luke 2:52.
PRAYER.
STORY.
WELCOME TO NEW JUNIORS.
DEDICATION OF NEW BIBLES. Group stands with Bibles placed over their hearts as an older junior leads in the Bible salute. "I pledge allegiance to the Bible. I will love its stories, I will listen to its teachings. In my home and in my school, at my work and at my play, I will do my best to do the right as the Bible tells me."
HYMN. "I Would Be True."
OFFERING.

2. The Greatest of All Books

QUIET MUSIC.
CALL TO WORSHIP.
Leader: "I was glad when they said unto me . . . ."
Group: "Let us go into the house of the Lord."
HYMN. "My Guide."
TALK. "The Book of Books."

The Bible is made up of many books, written by many different people. All lived close to God and listened to his voice speaking in their hearts. That was why, with God's help, they were able to write books that have guided thousands of people in every age. The Bible is the noblest, most beautiful, most wonderful Book in all the world. It sometimes has been called God's Word or the Book of books. It is a special book that millions of people love in a special way because it tells the most about God, about Jesus, his Son, and the right way to live. There are more copies of the Bible printed each year than of any other book. For many years the King James Version of the Bible has been the best-selling book in the world. Since the first Bible was printed in 1448 about one billion Bibles have been sold.

(The above material is from the Junior Society material, "How To Use the Bible," given in *Juniors* for August 30, September 6, 13 and 20. Additional story and background material for these programs may be found in these issues of *Juniors.*)

PRAYER.
OFFERING.
HYMN. "I Would Be True."
TREASURE HUNT. Let boys and girls find and read chosen Bible references.

3. Translators of God's Word

QUIET MUSIC.
CALL TO WORSHIP. Psalm 122:1.
HYMN. "Holy Bible, Book Divine."
SCRIPTURE READING. Psalm 119:105.
SHARING PERIOD. Call attention to the fact that our Bible was not written in English originally, but in a language that most of us could not understand. In fact, very few people were fortunate enough to possess a copy of the Bible of their own that they could read whenever they wished. Give briefly some of the facts you have assembled about how the Bible was made available to others.

Have one or two juniors prepared to tell something about the many translations of the Bible and about the Braille Bible for the blind. These materials can be secured from The American Bible Society. Have on display as many different translations of the Bible as you can secure. The first-year juniors may be assembling such an exhibit.

STORY. "The First Printed Bible," Anderson. (See below.)

PRAYER. Express thanks for all the people who have given so much time and thought to translating the Bible so that people all over the world might be able to read it in their own language.

OFFERING.

HYMN. "My Guide."

4. Using Our Bible and Sharing It with Others

A display of various types and translations of Bibles, Bible cards and other things pertinent to this study will add to the interest of this series of worship services and will help to tie it all together on this closing Sunday. The first-year juniors may be responsible for preparing this exhibit.

QUIET MUSIC.

CALL TO WORSHIP.

SCRIPTURE. Selected by the Worship Committee from those used during the past Sundays, or Moffatt's translation of 1 Corinthians 13, or Psalm 117 recited by the first-year juniors.

PRAYER.

HYMN. "My God and King" or "We've a Story To Tell to the Nations."

REPORTS. By the boys and girls of interviews with the pastor and other church leaders on the subject "What the Bible Means to Me." Also, use quotations of what famous people have said about the Bible. This might be done as a radio interview.

PRESENTATION OF PSALM PANEL. If the first-year juniors have made a psalm panel as suggested in their course, it may be presented at this time.

OFFERING.

HYMN. "I Would Be True."

The First Printed Bible

By BERTHA C. ANDERSON

A LONG time ago there lived in the little German town of Mentz a boy who had the queer name of Johann Gensfleisch, which if we said it in English would be John Gooseflesh. Johann didn't like his name, and there was a very good reason for this.

Johann had not lived in this part of the town very long, and was quite anxious to be friends with the other boys in the neighborhood. But whenever he told his name the boys began to laugh.

"Gensfleisch! Gensfleisch!" he might hear any time in the day that he went out into the street. Johann hated the unkind teasing, and began to stay away from the other boys. Then he grew lonely and unhappy.

"If I could only do something great some time, perhaps they would forget about my funny name," Johann thought.

But what worth-while thing could he do—a mere boy? Of course he could help his mother with the chores about the house, such as carrying wood for the fire and bringing water from the spring. And he often carried the packages of parchment to the copyists for his mother, for she was a dresser of parchment.

In those days there were no printing presses, and all books must be printed by hand. Hundreds of monks, or holy men, as they were called, toiled with careful fingers to make the beautiful letters and pictures in the Bibles they were copying on parchment. They must be very careful not to make mistakes, so it took a long while to copy one Bible.

Only a few people could own Bibles, for there were never enough of the precious books to go around, and they were very expensive, too.

Johann's mother cleaned and stretched and oiled and dried the white skins of sheep and goats, making them ready for the writing. She was busy, for there was a great demand for her parchments.

There was another thing Johann could do well. He could carve beautiful things from the thick bark of the forest trees. He could make all the characters in the fairy stories that German boys and girls love so well. His castles with their carved turrets and towers looked like the wonderful castles along the Rhine.

One morning Johann had gone through the village to the woods to get more tree bark. He had almost reached home when a taunting voice called to him from a doorway: "Gensfleisch! Gensfleisch!"

Johann straightened his shoulders and marched stiffly past his tormentor. His cheeks were very pink and he closed his lips to keep back an angry answer.

His mother looked up from the fireplace where she was lifting a pot of purple dye to the hearth. She saw the hurt, angry look in her son's eyes.

"Whatever is wrong, Johann, to make you look so?" she asked.

"I am going to change my name!" Johann decided suddenly.

"Change your name! Whatever do you mean, Son?" his mother asked.

"Gensfleisch! Who ever heard of such a funny name?" Johann said bitterly.

"Why, Son, it is a good name. Your father was never ashamed of it."

"The boys laugh at it and call it out after me in the street, as if I were a goose. Hans and Fritz laugh and I can't be friends with them. Hereafter I shall be Johann Gutenberg."

"Very well," his mother smiled. "It is a good name, too."

At that time in Germany it was not unusual for a child to take the name which had been the mother's before her marriage if they liked it better than their father's name. His mother had been Elsie Gutenberg before her marriage.

Johann began to cut a sheep from the bark he had gathered. The tiny chips fell to the hearth very fast, and he soon added the last sheep to his flock. This completed the figures of the Christmas story that stood on the mantel.

Now he decided to cut the letters of his name. He had learned to do this by watching the copyists at their work. He had learned that one of Jesus' beloved disciples had been named Johann (John) and that he had written a book of the Bible telling about the things that Jesus had said and done when he was on earth.

He forgot about changing his name. He had carved all the letters spelling Johann Gensfleisch but the last "H" and laid them in a neat row on the creamy parchment which lay drying, stretched tight on its frame before the fire. Then he stopped. He had not meant to use that name! However, he would lay the last letter down to see how it looked. But it slipped from his fingers and fell with a soft "plop" right into the pot of hot purple dye. He snatched it when it came to the surface, but it burned his fingers and he dropped it quickly. It fell flatly on the white parchment.

"Oh, oh! The precious parchment! I have ruined it," Johann cried in dismay.

His eyes grew wide with wonder when he raised the letter, for a beautiful "H" was imprinted there. Again and again he dipped the letter and placed it on the parchment. Then all the other letters. His name stared up at him from the parchment.

"Look, look, Mother! I have found a new way to write!" Johann shouted eagerly when his mother came home.

"Oh, Johann! I believe you have made a wonderful discovery," his mother exclaimed, with no thought of the spoiled parchment. "Perhaps—who knows—some day the Bible may be so imprinted."

And so it was. When Johann grew to be a man he made the first printing press from the idea which came to him the day he ruined his mother's parchment. The first book to be printed on it was the Bible.

Learning To Work Together[1]

By ELIZABETH F. TIBBALS

INTRODUCTION

The Purpose of This Unit

It is the purpose of this unit to guide the juniors in planning their year's work through discovering the purpose of their Junior Society meetings and agreeing upon certain rules for working together as a group. After four weeks spent in this basic study, juniors will find their Junior Society program through the year much more meaningful and worth while.

Know Your Group

At the beginning of a new year every leader, no matter for how many years she may have acted as the Junior Society counselor, faces a new undertaking. Every group of juniors differs from all other groups, as its members have their particular strengths and weaknesses. Probably you are faced with a group that seems immature, as you miss the leaders of last year who have been promoted. The new group of nine-year-olds is not equal to as much responsibility; and in all likelihood there have been other changes in the membership of the group, due to families leaving the community and other new children joining the Junior Society. These children need first to learn to think and work together.

If you are to know how much responsibility for individual leadership and for committee work your juniors will be able to take, it will be wise for you to visit them in their public school and to talk with their teachers. Children who are accustomed to working in committees, to doing simple research and to carrying out projects on their own initiative in public school may be expected to do similar work in a church group. But public school systems vary so greatly that it is impossible to make general statements about what is done in the fourth, fifth and sixth grades. Many juniors have had no experience in this kind of educational program. They will need greater supervision and more leadership from their adult counselor.

Expect Work from Your Group

Having determined where the members of your group are in terms of experience and abilities, plan to make use of and develop their abilities by giving them the largest measure of responsibility they are able to bear. One important purpose of the Junior Society is to train children and give them experience in carrying on the kinds of work done in a local church. Probably we underrate the capacities of juniors for service much more frequently than we expect too much from them. It is your task to guide them without dominating, and to contribute as one of the group when it will be helpful.

Consult with Other Junior Leaders

It is important that the leaders of all church groups of which the juniors are members, should get together to consider the total program of the church for children of junior age. By considering plans together much duplication of work and rivalry in loyalty can be avoided. The units of work planned for the Junior Society supplement the studies planned for juniors in the church school and mission groups. They do not overlap or duplicate.

What You Will Need

This copy of BAPTIST LEADER contains the suggestions to help you in guiding the juniors through this unit. You should also have copies of *Juniors* for September 27 and the first three weeks of October. In them are printed the plans and materials for the use of the junior leader or committee for each session. There should be enough copies of the particular issue of *Juniors* for each member of the committee in charge of the meeting. You will want to keep for reference the list of units for the year given on page 33 of this magazine.

The Work of This Unit

One purpose of this unit is to help the juniors to get a good start on the year's program. They will want to decide how to carry on their work. They may want to elect officers for a three- or six-month period. Probably the most satisfactory plan is for the group to divide into committees of four or five persons, each committee to plan for one unit. Each member of each committee would then have charge of one session and preside at that meeting.

Three possible activities should be considered and plans made for carrying out at least two of them:

1. *Making a Code of Rules*

Through discussion of how people get along best and searching for what the Bible has to say about living and working together, the juniors might decide on a few rules to govern their work in the Junior Society through the year ahead. Instead of phrasing them as rules they may prefer to compose them in the form of a code for conduct. This code might be printed on a large poster to be hung in the meeting-room. Pictures cut from magazines could be used to illustrate the rules.

2. *Making a Series of Question Posters*

In looking ahead at the unit subjects for the year it will be interesting for the juniors to decide what are some things that the group does not know and wants to find out about each subject. Each subject and questions should be neatly written or printed on a large-size sheet of colored paper. Each poster may be displayed and considered at the time of the study. An answer poster may be prepared during the study as answers to the juniors' questions are discovered. When completed the two posters may be hinged together facing each other, fastened with Scotch tape.

3. *Making Program Booklets*

As an alternate or additional activity, the juniors may make individual program booklets. These may be made by folding a sheet of construction paper in two and clipping or copying the sections under "Materials for Your Meeting," found in the junior material for the second session, then pasting them neatly in the folder. The outside cover may be decorated with a crayon design or an appropriate picture mounted neatly. The words, JUNIOR SOCIETY PROGRAMS —1942-1943, should be printed on the cover.

Session 1. October 4

WHY DO WE MEET?

The purpose of this session is to give the juniors an opportunity to think through the reasons for having a Junior Society, and to see what special functions it has in relation to any other junior groups in the church.

The Adult Counselor's Preparation

It may seem wise for you to lead this meeting yourself, since the juniors are not yet organized for the new year's work. Certainly you should guide the discussion. Think through carefully the purpose of the group as it is related to other junior groups in the church, the best and most practical work plans from which the juniors may choose, the duties of officers the juniors may wish to elect, and what shall be done about an offering.

Study the materials in the junior story-paper and make assignments to several juniors to take part in the worship service. Plan either to have two juniors present the sections, "Why Do We Meet?" and "Why We Meet Together" or use that material yourself in stimulating discussion. A blackboard with the list from

[1] From outlines copyrighted by the International Council of Religious Education.

"Why We Meet Together" would be easiest to work with.

Help the juniors to set up their own work plan, choose a committee to be responsible for this unit, and decide what plan to follow in the future.

Session Outline

QUIET MUSIC. "O Come, Let Us Worship."

CALL TO WORSHIP. (See *Juniors* for September 27.)

HYMN. "This Is My Father's World."

SCRIPTURE READINGS. (See *Juniors.*)

PRAYER. A junior.

RESPONSE.

STORY. "Some People Who Worked Together."

HYMN. "Who Is on the Lord's Side?"

OFFERING SERVICE.

DISCUSSION. Adult counselor.

HYMN. "His Own Church" or "Take My Life."

CLOSING PRAYER. Adult counselor.

Session 2. October 11

SOME THINGS WE WILL DO

Through this session the juniors should have a bird's-eye view of the subjects they may be considering in the next six months. They should do enough thinking about them to formulate questions which seem to summarize what they particularly want to find out through their study of these units or other variations of these emphases which it may seem wise to substitute. This process should leave the juniors with a concrete purpose for carrying through each study.

A junior leader or committee probably was chosen last week to be responsible for planning and conducting this session. Meet with them and go over the materials, helping them to make their plans wisely in view of the time available. If you have a very short time, making individual program booklets may seem more practical than working out the question posters in finished form. The latter activity will prove of more value through the year, however, and should be planned for if at all possible.

You may need to help the juniors to put their questions into clear, brief form. The home mission study might suggest such questions as these:

1. What are home missions?
2. Where does our church have home missions?
3. What kinds of work do the missionaries do and with what people?

Session Outline

QUIET MUSIC. "O Come, Let Us Worship."

CALL TO WORSHIP. Junior leader.

HYMN. "We Sing Our Praise."

SCRIPTURE. Junior leader. (See *Juniors*).

PRAYER HYMN. "Following Christ."

OFFERING SERVICE. If desired.

EXPLANATION OF THE TOPIC. Junior leader.

REPORTS. Six juniors.

WORKING OUT QUESTIONS. Guided by adult counselor.

DISCUSSION. Guided by adult counselor.

WORK ON POSTER. Guided by adult counselor.

HYMN. "Let Us Be Loyal."

CLOSING PRAYER. Adult counselor.

Session 3. October 18

OUR CODE OF RULES

The purpose for this session is to guide the juniors in thinking through and building a code of rules for their work together in the Junior Society. Although they may prefer to word it in the form of a code of conduct or pledge rather than a series of "thou shalts" it will be necessary first to help them to recognize the real need for living by rules or standards, and then to decide what these shall be.

You should go over the material and help the junior leader to plan for each part of the program. It probably will seem best for you to lead the discussion, calling for the statements suggested in the Bible whenever they seem appropriate. Help the juniors to be very practical in making their code the last few weeks and deciding what might have made it better. The importance of such things as promptness, neatness, fair play, courtesy, dependability and careful work should come into the discussion.

Draw out the ideas of the juniors both for the content of the code and its form. They may spend most of this period in planning the code and beginning to make the poster.

Session Outline

QUIET MUSIC. "All Things Praise Thee."

PRAISE HYMN. Same as above.

PRAYER. Junior leader.

RESPONSE. "Hear Our Prayer, O Lord."

OFFERING SERVICE. If desired.

SCRIPTURE. Junior leader. (See *Juniors*).

HYMN. "Dare To Be Brave."

REPORT. "Why We Need Rules." A junior.

DISCUSSION. Guided by adult counselor.

WORK ON CODE CHART. Guided by adult counselor.

HYMN. "Let Us Be Loyal."

CLOSING PRAYER. Offered by the adult counselor.

Session 4. October 25

KEEPING OUR RULES

Through this session it will be our purpose to help the juniors to complete the work of the unit and to resolve to follow the code they have worked out.

The Adult Counselor's Preparation

You will need to plan carefully with the junior leader to make sure that all projects are completed today and the unit closes with an effective worship service. Work out your own method of recognizing the newly chosen officers or committees. A very simple plan is suggested in the junior material. It will be more impressive if each officer lights a candle as he replies to the question. You should take charge of this part of the service yourself.

Keep in mind the need for emphasizing loyalty and faithfulness to responsibility on the part of the juniors. Note that it is suggested that the story be presented either by the junior leader or by you. If you use the well-loved story, "Knights of the Silver Shield," from *Knights of Service,* by Bradshaw, it will be well for you to tell it since it is long.

Help the junior leader to arrange the room attractively for the closing worship and to work out the details of the program.

Session Outline

WORK PERIOD.

QUIET MUSIC. "O Come, Let Us Worship."

PSALM 100. In unison.

HYMN. "All Things Praise Thee."

SCRIPTURE. Matthew 7: 24-27.

PRAYER. Junior leader.

OFFERING SERVICE.

PRAYER HYMN. "My Father's Care."

STORY.

HYMN. "Who Is on the Lord's Side?"

RECOGNITION OF LEADERS. Adult counselor.

OUR CODE. Juniors.

HYMN. "Following Christ."

PRAYER POEM. "Learning."

MUSICAL BENEDICTION. "The Lord Bless You and Keep You." Piano.

Parent-Teacher Co-operation

(Concluded from page 26)

Good poems are worthy of passing on, quotations from your teacher's manual, new literature of interest, notes from any worth-while talks you have heard —all make acceptable material for such a paper. Keep a sheet of paper handy, and as ideas come to you, jot them down. Often your paper will be so full that you will have to make a two-sheet issue.

We call our paper "Kindergarten Tales." The nursery news sheet is "Nursery Rhymes," and the primary paper "The Primer."

Junior Society Units

Plans for 1942-1943

The units and topics described briefly here outline the curriculum suggested for use in Junior Society groups during the coming year. The material provided for these meetings also may be used advantageously in expanded sessions of the church school, in weekday and vacation schools and in mission study classes.

The material for the juniors themselves to use is published each week in the story paper *Juniors*. Guidance for the adult counselor is given in BAPTIST LEADER.

I. Learning To Work Together

This unit will help the juniors to organize themselves in a working group so that their meetings will be of the greatest benefit to all. It will lead them to a real experience of Christian living.

1. Why Do We Meet?
2. Why We Need Rules
3. Our Code of Rules
4. Keeping Our Rules

II. Our Next-Door Neighbor — Mexico

Through this unit the juniors should be led to have more concern for, and friendly interest in, their next-door neighbor through a study of Mexico, its people, its contributions to world culture, our interdependence, and the efforts of the Christian missionaries in behalf of neighborly relationships among nations.

1. An Airplane View of Our Next-Door Neighbors
2. A Stop-off at a Mexican Home
3. In the Market Place
4. Seeing Our Church at Work in Mexico
5. Let Us Be Better Neighbors

III. The Way of Peace and Good Will

This unit will center in a study of how Jesus revealed the way of good will and peace and will consider the way in which his followers have sought to carry out his plans.

1. Joy to the World
2. Blessed Are the Peacemakers
3. Messengers of Good Will
4. Peace on Earth, Good Will to Men

IV. Friendly Neighbors — The Americas

A study planned to lead the juniors to think about the relationship between the Americas, our likenesses and differences, the ways in which we are mutually dependent upon each other and the part which the church is playing in building Christian Americas.

1. Looking at the Americas
2. We Share with Each Other
3. Our Church in South America
4. Seeking Ways of Permanent Peace
5. We Can Help, Too

V. Leaders Who Serve Today

A unit showing how some of Jesus' followers today are serving throughout the world. It should help the juniors to recognize that the spirit and purpose of Jesus still guide life at its best and that God's work needs the best each one can give.

1. Jesus Came To Serve
2. Great Leaders Who Serve
3. Great Leaders Who Serve
4. God Needs Each One's Service

VI. Understanding and Growing in Stewardship

This unit is designed to help junior boys and girls to discover that the secret of Christ's life of love and service was to be found in his belief in, and practice of, stewardship as he so unreservedly gave of himself, and to lead them to begin to understand the implications of such a life for Christians everywhere.

1. "In the Beginning, God"
2. Working Together with God
3. Planning My Time
4. Planning My Giving

VII. Understanding My World

Junior boys and girls should be helped during this unit to discover law, order, beauty and dependability in the world and to think of themselves as co-workers with God. The unit should help to answer some of the questions that puzzle them and to realize that God is dependable.

1. Is God Our Friend?
2. We Find God in the Greatness of the World
3. We Find God in Many Tiny Things
4. God and Man May Work Together

VIII. Helping To Make Our Country More Christian

Through this unit on Christian citizenship the juniors may evaluate some of the practices that make a country Christian or the reverse, and may face their responsibility for helping to make a Christian nation.

1. How My Country Helps Me
2. Things That Make Us Glad
3. Things That Need To Be Improved
4. How Christian Citizens Help
5. "Blessed Is the Nation Whose God Is the Lord"

IX. Learning How To Talk to God

A unit on prayer planned to help junior boys and girls in the development of their own personal prayer life. It will seek to make prayer a natural experience by helping juniors to develop a sense of close fellowship with God and by helping them to learn some of the techniques of prayer.

1. God, Our Friend and Helper
2. Talking Often with God
3. Learning from Jesus How To Pray
4. We Pray and We Work

X. Workers with God

During this unit the juniors will be led in making discoveries that the right use of natural resources and natural law is a way of working with God in the achievement of his purposes, and that unselfish co-operation among people is also a part of the process of working with God.

1. Our Wonderful World
2. Working with God To Make and Keep Our World Beautiful
3. Enough for All
4. How People Work with God

XI. Ways of Worshiping

The juniors should have an opportunity during this unit to understand the reason for some practices in worship. It will also afford chances for them to discover why attentive, courteous ways of listening and acting during the worship in their meetings at church is reverent behaviour.

1. Our Church, a House of Worship
2. Materials That Help Us To Worship
3. Beauty Helps Us To Worship
4. What People Do When They Worship
5. O Come Let Us Worship

XII. Men of Courage

The unit will seek to acquaint the juniors with a group of Old Testament characters selected from the prophets, and to lead them to discover that God's work still calls for courageous action.

1. When a Wrong Needs Righting
2. Refusing To Give Up
3. Speaking Out for the Right
4. Doing the Will of God

Young People's Leader

October Opportunities
In the Youth Program

The first of a series of monthly articles suggesting a special emphasis with related activities

1. Launch the Baptist Youth Fellowship PLAN OF UNITED YOUTH ACTION FOR CHRIST.

Youth at Church night, October 2.

Discuss topic: "This Generation—With Christ—Can Change the World" (see magazine, *Topic*), Sunday night, October 4.

Present the program in a church service some Sunday in October.

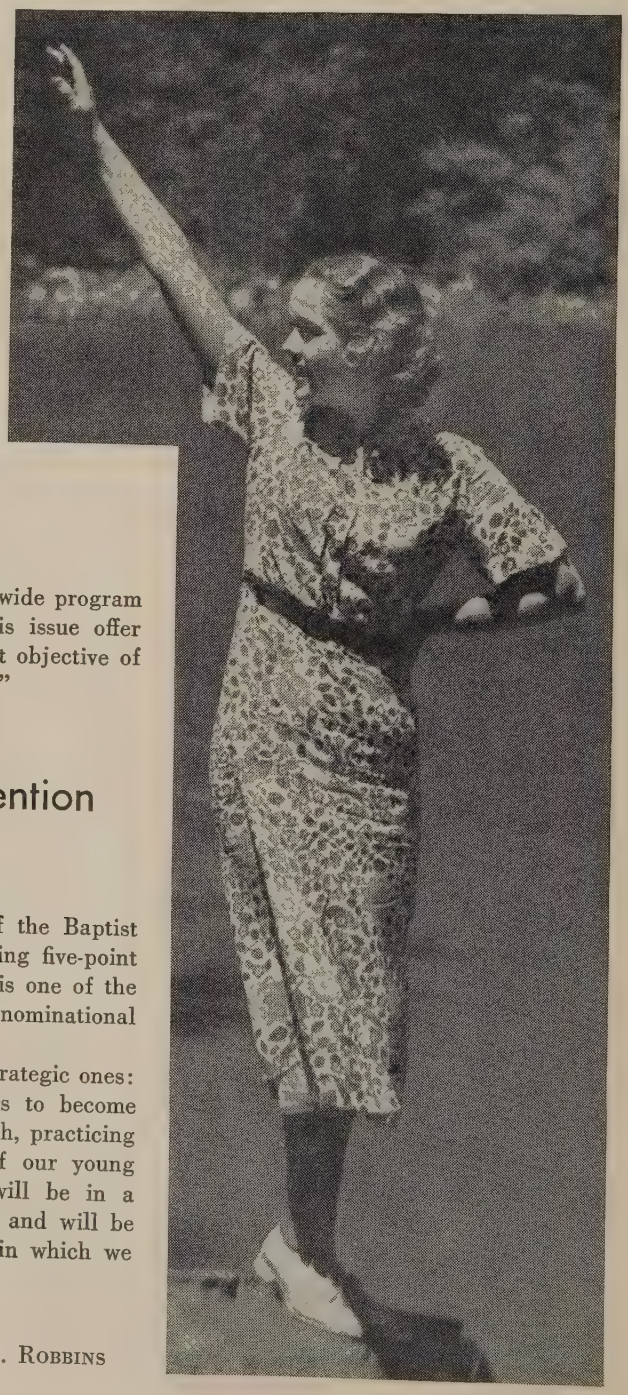
Set up committee and make plans. (For suggestions, see September BAPTIST LEADER.)

2. Round up old and new young people—visitation.

3. Start a study course, using the "Adventure Guide" and the material for six meetings, published in *Topic*, as text material. (For details, see "Adventure Packet.")

4. Plan a Recognition Service for New Voters. (See "Adventure Packet.")

H. Armstrong Roberts



Promote Definite Plans for Individual and Group BIBLE STUDY and READING

The Baptist Youth Fellowship announces a nation-wide program of Bible Reading and Study. Two articles in this issue offer practical assistance in connection with the first great objective of the program, "GROW in Personal Christian Living."

President of the Northern Baptist Convention Endorses Youth Program:

As I have become acquainted with the officers of the Baptist Youth Fellowship, and with the practical, challenging five-point program, I have come to feel that this organization is one of the most significant and helpful developments in our denominational life.

The five areas of emphasis and action are indeed strategic ones: growing in personal Christian living, helping others to become Christians, serving through missionary world outreach, practicing Christian citizenship, and developing leadership. If our young people work effectively in these five areas they will be in a position to help bring in a just and enduring peace and will be able really to change in their generation the world in which we live.

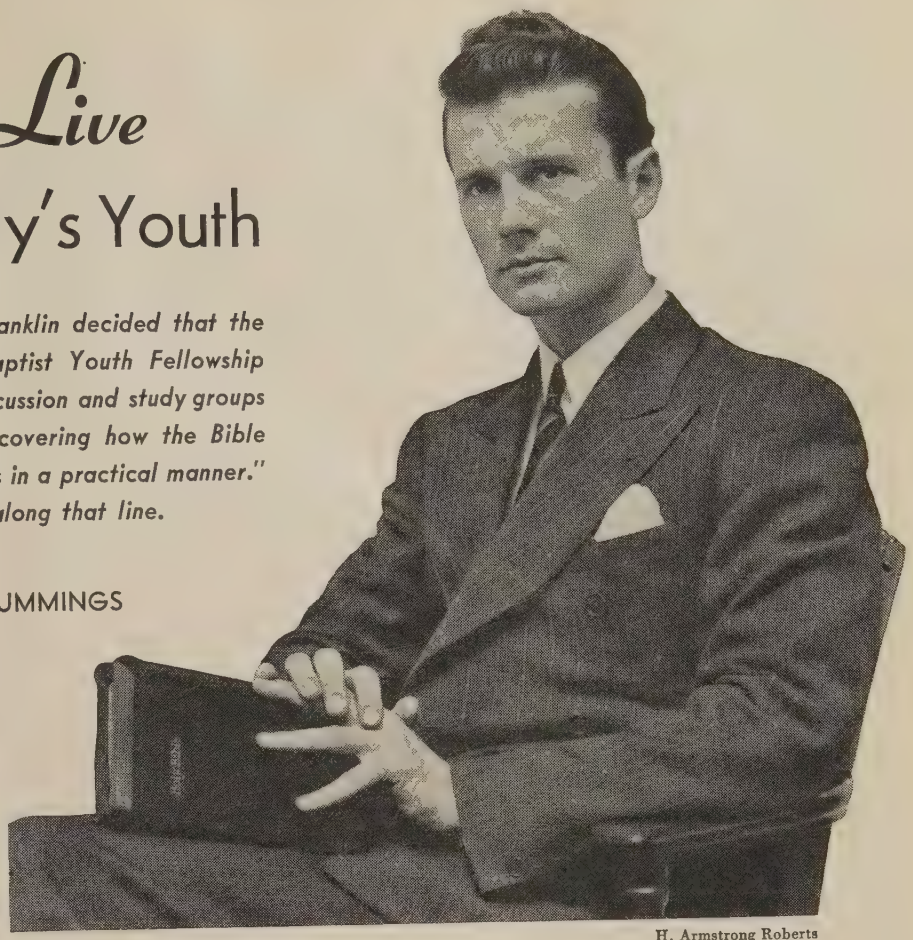
Yours sincerely,

(Signed) J. C. ROBBINS

Make the Bible *Live* in Today's Youth

The young people at Franklin decided that the new program of the Baptist Youth Fellowship must emphasize Bible discussion and study groups "for the purpose of discovering how the Bible answers today's problems in a practical manner." This article offers help along that line.

By OLIVER deWOLF CUMMINGS



H. Armstrong Roberts

THE medicine to make a sick world well—and keep it healthy—is found in the Bible. This is the verdict of those whose opinion counts these days, individuals whose lives bear investigation because of their calm strength and victorious faith in a time of confusion and despair.

Why not try the Bible for a week? I recommend it as a thrilling adventure if approached in this spirit. You will discover new mountain peaks of vision, new streams of living water, and whole continents of religious experience to be explored. Best of all, the Bible will take hold of you and things will begin to happen in your life that you did not believe possible.

Start out on Sunday, for example, with this phrase, "Be ye transformed by the renewing of your mind," and open wide the windows of your life to beauty, friendship, and worship. Practice during the day the suggestion, "Whatsoever things are true, ... honest, ... just, ... pure, ... lovely, ... of good report; . . . . think on these things." The resources of the Infinite God will begin to flow into your life to strengthen and ennoble it. For the Monday blues try, "This is the day that the Lord hath made, rejoice and be glad in it."

When the going gets rough try, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." For moments of decision read, "Ye have not chosen me, but I have chosen you . . . . that ye should . . . . bear fruit." Before the week is over you will have come to feel that the Bible was written especially for you, that it fits your needs completely. You will also have been introduced to the Christ of the Bible and have come to accept the inevitableness of his words, "I am the way, the truth, and the life." By then you will be ready to continue the experiment for another week and before you are through you will pledge yourself to make it the habit of a lifetime.

It is for such reasons as these that the Baptist Youth Fellowship begins its new PLAN OF UNITED YOUTH ACTION FOR CHRIST with an emphasis upon "GROW in Personal Christian Living," building upon the foundation of Bible reading and study. Proposed is a nation-wide enlistment of young people, individually and collectively, in plans to make the Bible live in today's youth. This necessitates considerable change from the present situation. For young people — and adults — are not reading the Bible; that is, not enough. We are being told on good authority that Christian young people do not know their Bibles as well as German young people know *Mein Kampf*, or Russian youth know Karl Marx. Whether this be true or not, the amount of Bible illiteracy in America is most disturbing. The world's best seller is still in many places, "The Book Nobody Knows."

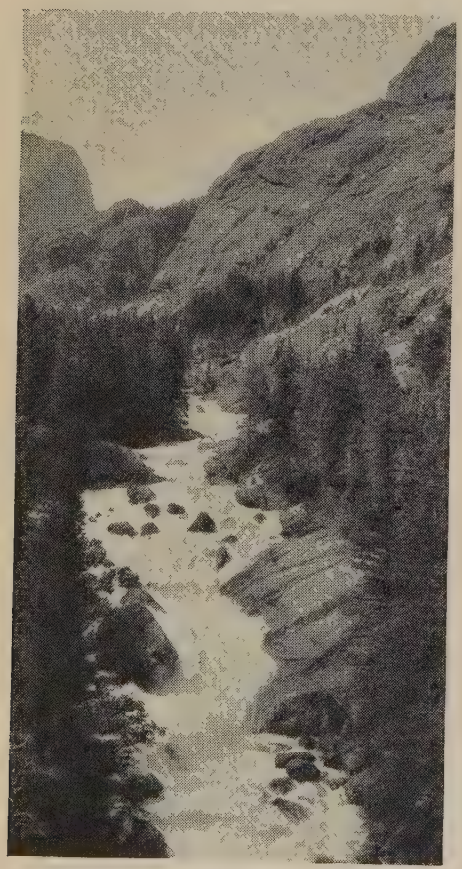
There are reasons for this as far as young people are concerned. The Bible is not an easy book for young people to understand without guidance or suggestion on how to read it meaningfully. Yet a new interest in reading the Bible is developing among young people. The very necessities of these staggering times force us to turn somewhere for stable foundations and light. The Baptist Youth Fellowship in the organization meeting at Franklin decided that the new youth program must emphasize Bible discussion and study groups "for the purpose of discovering how the Bible answers today's problems in a practical manner." This decision echoes a demand expressed by other youth groups.

The new youth program proposes to give help in individual Bible reading and study. It is suggested that we read more of the Bible; read it more effectively; live it more fully.

The first question is *where to. begin.* Personally, I would recommend starting with one of the Gospels, preferably Luke or Mark. Of the four Gospels, Mark—commonly referred to as the Gospel of action—is the shortest and most direct in its appeal to active youth. Follow this with the story of the Acts of the Apostles, the stirring account of how a few men and women turned the world upside down. For those who enjoy poetry, selected readings from the Psalms

will furnish inspiration and guidance. Genesis presents the grand panorama of creation and the story of God's early dealings with men. Next read the Gospel of John for the beauty of its portrait of Jesus as the Son of God and the satisfying strength of its thought. Read the story of Moses, one of the great statesmen of the centuries, and become acquainted with Paul through the grandeur of his thought in the Book of Romans, and through such passages as 1 Corinthians 13. Discover how up-to-date the Bible is on problems of the present day. Read Amos, Micah, or portions of Isaiah. Make sure that you come to know the matchless teachings of Jesus, particularly the Sermon on the Mount and other portions of Matthew. By then you will find many delightful paths for exploration.

You will need help in *understanding the Bible.* Keep in mind that this is the intriguing task of a lifetime and that you do not need to understand *all* in order to have *enough* to go by. The intellectual approach to the Bible is an important one, for here is the Word of Truth. But the best way to understand the Bible is to *feel* it, for the Bible is a book of experience and inspiration with deep emotion on nearly every page. Read it with your imagination stimulated and your mind alert. It calls for the insight of a poet and the adventure spirit of an explorer, as well as the technical knowledge of the scholar. However, some pointers are needed to increase the understanding.



Paul's Photos

HE WHO KNOWS WHAT SWEETS AND VIRTUES ARE IN THE GROUND, THE WATERS, THE PLANTS, THE HEAVENS, AND HOW TO COME AT THESE ENCHANTMENTS IS THE RICH AND ROYAL MAN
—RALPH WALDO EMERSON

1. *Seek to understand the type of literature you are reading.* The Bible is a library composed of sixty-six books written across a span of many years, with the inspiration of God expressed through writers of widely differing style. Read the Psalms, the Song of Solomon, and Job in a different mood from that in which you turn to the books of history. Approach the letters of Paul in a different way from the narrative portions of the Gospels and Acts. Allow your imagination to be stimulated by the symbolic portions of Ezekiel, Daniel, and the Revelation, but do not seek to superimpose on all portions of the Bible the types of interpretation appropriate for certain parts only.

2. *Learn all you can about the setting, the experience and the purpose of the writer and the historical background.* Many new discoveries of the meanings and the values of the Bible will be found if you allow yourself to investigate the fascinating literature concerning the Bible and its history. Learn to see each verse or chapter in the perspective of an entire book and of the Bible as a whole.

3. *Learn to know the Bible as a living book.* Bring its message across the centuries from the times in which it was written into your own life. Let the Bible come to possess you. Try to understand the experiences of the real people out of which it was written. What were their problems, their temptations, and their human failings? What can be learned from their experience for life today? Put the Bible to work in your home, your school or place of employment, and in your social activity. Make its message real by testing it. Take a verse or two, or an incident, as the basis of each day's operations. Make the Bible come to life this year, this week, in your own life. The discovery that the Bible is inspiring—that the voice of God speaks through it to you and to others is the first step in reaching a positive conviction that the Bible is indeed inspired as no other book has been. "Ye are my epistles known and read of all men," said Paul.

There are many aids to be found in making the Bible real—commentaries, Bible dictionaries, maps, and textbooks. Each person should start a collection of basic tools and reference books for understanding the Bible and should add to these each year. But the best helps are those written in a devotional form.

Jesus had to make his choices in his youth. It is a staggering thought what chances God takes on youth
—VERSTEEG

The Bible should be a part of our regular diet, as regularly partaken of as the daily meals. The mistake should not be made, however, of looking upon Bible reading as a mechanical duty in the daily routine, like washing your teeth or combing your hair. Sit down frequently with the Bible to spend an hour, an evening, or an afternoon, as you would do with a work of fiction or some other popular best seller—simply because you enjoy it. To help make the Bible interesting and attractive for such purposes, modern translations and Bibles with improved printing and illustrations should be used.

Devote time to systematic, organized study of the Bible—so that you may come to master it intellectually, even while it is mastering you spiritually. For this purpose there is great value in sharing with others the guidance of competent leadership in study groups. In this study you will find it helpful to use the Keystone Graded Lessons, which are life-centered courses in Bible study, prepared by competent denominational leaders who understand the special needs of youth. Supplement these from time to time with consecutive studies on books of the Bible, of characters and teachings on the great essentials of the Christian faith. In all of this, it will help to feel that a great purpose is being shared with a large company of Baptist youth throughout the denomination.

For specific suggestions in the encouragement of individual and group reading and study of the Bible, turn to the "Adventure Packet." The denomination comes to our assistance in making Bible reading and study one of the major objectives of the Baptist Youth Fellowship and by implementing this need through helps in BAPTIST LEADER, *Young People, Topic,* and the Uniform Lessons. Special attention is called to the Uniform Lesson series for this year which is well adapted to the purposes in this article. Notice the quarterly headings: "Personal Christian Living"; "The Book of John"; "The Life and Letters of John and Peter."

Having formulated a clear-cut plan of individual and group action, we will undertake not to talk less about the Bible; but to *read, study,* and *live* it more!

Making Prayer *A Vital Force* Among Youth

By ELSIE P. KAPPEN

IN an assembly where Dr. Joseph C. Robbins, the president of the Northern Baptist Convention, was speaking, a group of earnest young people asked him a searching question: "You have been a Christian for a long time and you have been out in the world in Christian service for many years. Do you mind telling us what has meant the most to you in this business of Christian living—what is most *real* to you?" They had recognized that something had taken hold of his life and given it direction and drive and spiritual vitality. In the pause that followed, Dr. Robbins said he searched the depths of his own soul, for he realized that nothing but the most honest answer would do for these expectant young people. Out of his varying Christian experiences emerged this simple answer: "What is it that has been most real to me? A growing consciousness of the presence of God."

What more could we ask for our youth than that? What would happen in the world if all of them could state it as their experience?

One year on the Northern Baptist Convention program a young woman, who had been in a Christian church and home all her years, startled us by saying: "We young people so often hear that to grow as Christians we should worship, pray, read the Scriptures. We do these things, but nothing much seems to happen. What we need, and most often do not receive help on, is *how* to establish an attitude and atmosphere of worship, *how* to pray and what for, *how* to read the Scriptures in the way that will make them meaningful to us." Dr. E. Stanley Jones has confirmed this question by saying that everywhere he goes he hears the question, "How?"

These questions, no less real if unspoken and even unrecognized by our youth today, will help us find the means by which such basic needs may be met. Perhaps leaders of youth should begin by facing the question asked of Dr. Robbins and answer it to our deepest selves. In an age of bewilderment and upheaval young people seek to know what others have found to be real in Christian living, faith, and prayer. If they receive an honest, reassuring answer the next question will be *how* they may have that force in their own lives to bring radiance and poise and power.

To find help for ourselves and even more to help youth, whose wistful questions haunt us, some simple and practical suggestions for making personal devotional periods vital are presented.

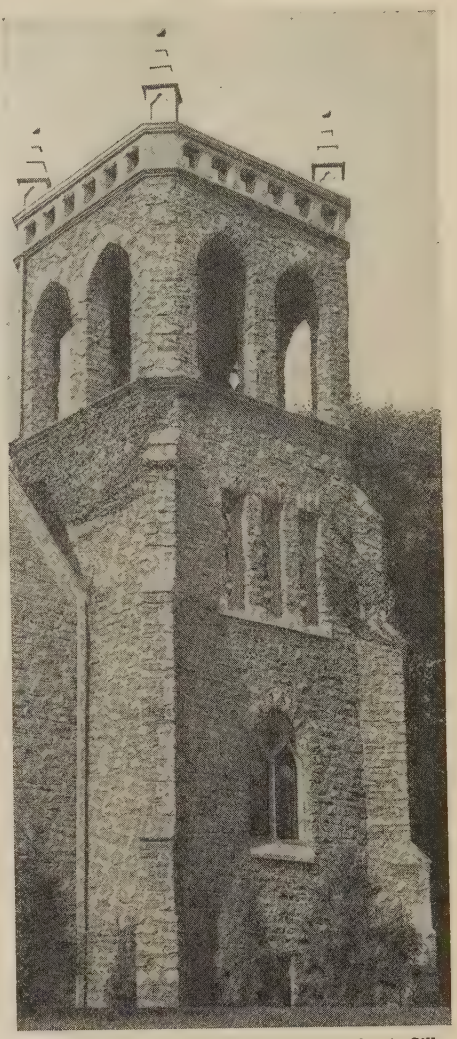
Take Time for Devotions

We cannot overlook the fact that the people of great spiritual force are those who have given themselves to periods of personal devotion. Plan for at least a fifteen-minute period, longer if possible. It takes time to come into the attitude of worship. It should not be hurried.

People of great devotional spirit have found that there are two periods that seem most worth while for the daily personal devotion. In the morning, when we are refreshed, before the demands of the day confront us, a devotional period serves to set the tone and the attitude for the day; it furnishes the strength with which to meet the responsibilities and the problems as they come. In the evening, the day can be reviewed and evaluated in God's presence, the problems shared, and guidance sought concerning them. We know that when the body is quiet in sleep the mind is still active. In that unconscious period the mind of God can touch ours if we close the day in a spirit of receptivity. Many have found that just before sleep, the things they read, associated with thoughts of God, make a difference.

Determine that nothing shall prevent the worship trysting time. This need not become a fetish and should be far more than routine, but it will require real discipline. Those who plan for it regularly and sincerely discover that it becomes a necessity in daily living. Martin Luther said, "I have much to do today, so I will arise an hour earlier in order

(*Please turn to next page*)



Stanley A. Gillet

A PRAYER FOR SUNDAY MORNING

O God, we rejoice that today no burden of work will be upon us and that our body and soul are free to rest. We thank thee that of old this day was hallowed by thee for all who toil, and that from generation to generation the weary sons of men have found it a shelter and a breathing space. We pray for thy peace on all our brothers and sisters who are glad to cease from labor and to enjoy the comfort of their home and the companionship of those whom they love. Forbid that the pressure of covetousness or thoughtless love of pleasure rob any who are worn of their divine right of rest. Grant us wisdom and self-control that our pleasures may not be follies, lest our leisure drain us more than our work. Teach us that in the mystic unity of our nature our body cannot rest unless our soul has repose, that so we may walk this day in thy presence in tranquillity of spirit, taking each joy as thy gift, and on the morrow return to our labor refreshed and content.

—WALTER RAUSCHENBUSCH,
Prayers for the Social Awakening

Ellis O. Hinsey

Now that our country is at war, the importance of pure music and all the fine arts is much greater than ever. Music is the voice of civilization, and we must not lose interest in the very things we are fighting to preserve. Instead of neglecting or slighting pure music, we should cultivate it more earnestly in the months that are to come. To do this will be to fulfill one of the highest aims of patriotism.

—William Lyon Phelps, from *The Etude Music Magazine*

Making Prayer a Vital Force among Youth

(Continued from page 37)

to have time for prayer." No one ever had as much to do as Jesus did in three short years, yet his times apart were essential to the doing of it.

Find Your Own Place for Devotions

Preferably this should be some place where one can be alone and quiet. If it can be the same place each day, it will come to be associated with this daily experience and make the worship attitude easier. If possible, choose a place where you can have some devotional aids at hand—the Bible, devotional literature, pictures, poetry. A devotional bookshelf is useful. Wherever possible, make use of God's own setting, the marvelous out-of-doors.

Some people find it most helpful to step into a church each day and there in the place associated with worship to observe a period of quiet, personal devotion.

We must not forget that the places for worship may be many and varied. The practice of turning to God will make it possible to worship in places that sudden need, unexpected joy or revelations of beauty may determine. Even on the street, surrounded by throngs, we can be in the presence of Him who cares for all people and who trod the crowded ways among them. We can learn to use such moments for drawing on the resources of power and for fellowship with God.

Make Devotions Real

To do that we need to be aware of some essentials for the devotional period. The following steps have made personal worship real for many.

Become Quiet. Let go of tensions. Allow the body to relax. Take time to grow quiet within. Turn the mind from the activities and the responsibilities that occupy attention so much of the time. Concentrate your thoughts upon God, as Jesus has revealed him to us. Become a waiting instrument for God's use.

Create the Mood. It is not always easy to step into a devotional feeling at once. We may need something to give our minds the trend toward God. There is no finer way to bring one into the attitude of worship than to read some of the Psalms or to repeat some Bible verses or passages that have a special meaning for us. Often thinking the words of a devotional hymn or reading a great prayer will give us the mood we need. Sometimes poetry is especially useful. Remembering great and useful lives will help.

Read and Meditate. The Bible is the most important devotional literature, for here is the book that tells us how God deals with persons in all of life's experiences. Some of the stories are as difficult and perplexing as our own. But through them God is speaking to us, telling us the truths that give meaning to life and offer help for the solving of our problems. Reading the Bible also gives us the thoughts and the attitudes that should be ours as we turn to God and talk to him. A well-planned program of Bible reading is much more helpful than a hit-or-miss procedure. Learning how to use the Bible will give vitality to the devotional period and help in living our lives.

Many people find that following a definite course of devotional reading, suggested in special books or pamphlets, stimulates thinking and is a means of growth. There is a wealth of devotional material obtainable. At least one anthology of religious poetry should be available. Better still, make your own notebook of those you have found particularly helpful.

"Think on These Things." As we meditate about the word we have read, thinking God's thoughts after him, our minds may follow some of these paths: the problems revealed that we never thought of before; the light we can find for our own needs; the new perspective and sense of values we gain by seeing the world and ourselves from God's point of view; our conduct checked by the ideals revealed by Christ; the will of God for our lives; the things for which we should pray.

Pray and Wait. This probably should be the most vital part of the devotional period. It can be if we understand its meaning and purpose. As Clarence W. Cranford has said, "Prayer is cultivating the world's most important friendship." It is conversation with God. In it we may express our thoughts to God and wait for him to speak to us. It is linking our human abilities with God's limitless resources.

One of the most helpful things may be to pray aloud. It makes companionship more real and helps to keep thoughts clearer and centered on our relationship to God. Speaking or reading one of the Psalms aloud is a good way to begin.

In a little pamphlet, Dr. George A. Buttrick suggests "A Technique of Private Prayer," which can help our prayers from becoming selfish. The leaflet offers guidance in the manner of praying. Start with words of *thanksgiving and praise.* Be definite about the things for which you offer thanks. Follow with *confession of wrongs,* even pettiness and irritability. Naming them lifts them up so that one can see them for what they are and experience the release and the forgiveness that follow. Then *intercession for others,* beginning with those we do not like, and moving on to touch the needs of the world. Pray for *self* last. The personal plans and intimate daily needs take their proper place at the end. They

(Please turn to page 41)

A Denominational *Youth Calendar*

For Use in the Local Church

THE suggestions given for emphasis are intended to assist local church leaders of youth in developing their own calendar. They indicate the natural times for emphasizing the various points in the PLAN OF UNITED YOUTH ACTION FOR CHRIST of the Baptist Youth Fellowship. This does not mean that all the activities related to the five major points would be undertaken in the months indicated. Many groups will wish to carry on projects and emphases simultaneously throughout the year or in a different order from that indicated here.

Materials and suggestions carried in *Young People*, BAPTIST LEADER, *Topic* (see list for January-February-March in this issue), and *Missions* will be organized to a considerable extent in terms of this calendar. This should prove helpful to churches desiring to make the most of the denominational resources available in carrying through the youth program this year. Further particulars will be found in the "Adventure Packet" for the Baptist Youth Fellowship program.

OCTOBER

Launching the Plan of United Youth Action for Christ

Youth at Church Night, October 2.

Visit young people of church and constituency, October 3 and 4.

Discuss topic: "This Generation—With Christ—Can Change the World" (see magazine *Topic*), Sunday night, October 4.

Present the program in a church service some Sunday in October.

Study course on "Adventure Guide" and other materials. (See also series of five alternate meetings in *Topic*.)

NOVEMBER and DECEMBER

Emphasis upon "GROW in Personal Christian Living"

Enlist young people in Bible study, prayer, and worship.

Church Loyalty Crusade.

Discuss alternate topics on fivefold program in *Topic* leading to "Development and Use of a Covenant and Code for Christian Living" (see dated topic for January 3).

Guild Vesper Day, December 6.

Education Day, December 27.

JANUARY

Emphasis upon "HELP Others To Become Christians"

January 10, discuss topic on youth evangelism and launching of definite plans to enlist young people.

Co-operate in Printed Page Evangelism.

Youth Week (Jan. 31—Feb. 7).

FEBRUARY

Emphasis upon "SERVE through Missionary World Outreach"

Observe Denominational Month.

Prepare for Enlistment Week (March 7-14).

Plan an adventure in friendship. (Note that February 7 is Race Relations Sunday; February 14, Brotherhood Day.)

MARCH

Emphasis upon "PRACTICE Christian Citizenship"

Recognition Service for New Voters, if not held in the fall.

Study civic obligations and world peace.

Participate in community service and in sustained activities for those in national service.

APRIL, MAY, JUNE

Emphasis upon "DEVELOP Leadership"

Discuss "Values of Higher Education" (see *Topic*).

Plan to send some leaders as delegates to summer camps.

Recognize high school and college graduates.

Plan for "Christian Life Service Seminars" and other training.

Subjects Presented in *Topic*

(January, February, March, 1943)

JANUARY

3. A Covenant and Code for Christian Living
10. Evangelism—of, by, and for Youth
17. Wanted: A Vocabulary of Christianity
24. How Do We Know the Bible Is True?
31. Service through My Church (Youth Week—Jan. 31 to Feb 7)

FEBRUARY

7. Baptists Around the World (Denominational Sunday)
14. Adventures in Christian Friendship (Brotherhood Sunday)
21. To West China with the Gospel
28. Baptists and the Separation of Church and School

MARCH

7. Whose Money Have You? (Enlistment Week—March 7-14)
14. Leading a Nation to God
21. Christianity Can Change Politics
28. Developing a Healthy Mind

The close relationship which the foregoing subjects to be developed in *Topic* bear to the fivefold PLAN OF UNITED YOUTH ACTION FOR CHRIST of the Baptist Youth Fellowship is made evident in the Denominational Youth Calendar for the local church carried in this issue of BAPTIST LEADER, and in the specific suggestions for youth activities contained in the "Adventure Packet" of the Youth Fellowship.

B. Y. F. News and Information in Story-Paper, *Young People*

Did you read the special issues of *Young People* published May 31 and June 7? They made a pictorial presentation of the fields of interest in which the Baptist Youth Fellowship is operating. At the same time readers found the outlines of the general program for Baptist youth. If you have not seen these two issues, a request sent to Stanley A. Gillet, Editor, will bring you free copies. This material will be valuable for use not only during this month but throughout the year.

Items of news about young people are appearing regularly in this publication. Also, special features about the Baptist Youth Fellowship will appear monthly, beginning with the October 4 issue and running into the spring. All young people of your church should have *Young People*.

ONLY THOSE WHO KNOW THE LORD

By Vernon C. Anderson

Only those who know the Lord
Can sense how he provides,
Can testify how he controls
Life's eddies and life's tides.

Only those who know the Lord
Can halfway understand
The glory of his love for man,
The power of his hand.

Only those who know the Lord
Can see in life's swift flow
The hand that carved out mountain tops,
Yet makes sweet violets grow.

Tea FOR Many

By RUTH RUSSELL

WHAT! A pink tea? Let's have a wiener bake instead. Besides we couldn't plan a tea!"

In despair, the social chairman of the young people's group imitated the voices of her companions who had thrown cold water on the suggestion that the group plan a tea as its next social function.

A little hot water instead, perhaps brewing in the kitchen to pour on fragrant tea, might have insured a successful social function and a happy afternoon for not only the young people's group but the older members of the church as well.

For there is no easier way to entertain a large group than by a simple tea. It is easy on the refreshment budget and gives a maximum of entertainment to a large number at a minimum of effort and expense.

Incentive for such an occasion may be some person whom the group wishes to honor. Let us say that the teacher of the young people's class has been called to another city in connection with his work in one of the defense industries. He is leaving at the end of the month. Many of his friends will want to say goodbye to him, but there is not time for all of them to call at his home or for him to drop by to see them. A tea planned by the young people will accommodate everybody and give a good time for the committees also.

The planning group might be divided into five committees: invitation, decoration, refreshment, program, and "aftermath." All committees will meet two weeks before the time of the tea, although the invitation group will have its actual work to do first. This will include the listing of the groups to be invited. If the church is small the list may include the entire congregation. If it is large, certain groups in which the honor guest is prominent will be invited first. He should be consulted to see if there are special friends whom he would like to have included.

If the group grows in numbers until it is too large to accommodate all at one time, some may be invited to come at one hour, and the rest at the hour immediately following. The invitations may go over the phone or through the mail. Or they could be handed out at the various meetings, or announced through the "Reminder." Usually the invitations should be brief to the point of terseness and may be written quickly by a committee of two or three meeting in some home.

Use the small white cards available in almost any stationery store or five-and-ten. The card might say "Tea honoring *Defense Jones*" at the top, beneath which would be the location, such as "Baptist Church Basement," below which will be the date and the time.

The invitations having been sent, the decoration committee steps in to line next. This committee needs some of the boys of the group as "furniture movers," for they must make sure that the place desired for the tea is available and ready. They also undertake to make the room as attractive as possible for the affair. Because ordinarily teas would be held in large homes, you will desire to make your church basement look homelike by the use of a few small rugs, lamps brought from home, and an easy chair or two.

The days when "pink teas" meant standing up uncomfortably holding a saucer in one hand and a cookie and a spoon in another are out of date. It is in good taste to bring some easy chairs from home and odd chairs from the Sunday school classrooms, so that the guests may be seated after they have been served. The decoration committee needs to keep particularly in mind the oldest guests who may come. Grandma Brown should be guided immediately to a place close to the doorway so she will not have to walk all the way across the room and ask somebody to find her a chair.

Seasonal flowers make good and sufficient decorations for teas, avoiding the necessity of hunting for special effects such as pennants for a football party or balloons for a circus party. Abundant use of flowers in baskets on the floor or in one simple arrangement for the center serving table will provide all the color needed. If there are many extra flowers easily available it is effective to use the separate blossoms on the tea table, making a solid "cloth" of them; then give one to each woman guest as she leaves.

The decoration committee also sees to the matter of a cloth to cover the central serving table and may wish to consult with the refreshment committee about this factor. For the refreshment committee will need to secure the dishes necessary to serve the number that the invitation committee expects to appear.

There are two "schools of thought" about the dishes and cloth for a tea. One says that a crepe-paper cloth and paper napkins may be used, and the other says that it is best to scour the countryside for a lace or linen tablecloth and to find enough cloth napkins to serve the group. If the latter are used it is the courteous duty to see that they all are safely laundered and returned to their rightful owners. In the matter of crepe-paper ones, there is a great variety on the market now, including plain white heavy ones, with an imprint similar to good damask.

The number of dishes needed to serve tea should be listed on a sheet of paper. The estimated total number of cups, saucers, plates and spoons come first, followed by teapot, sugar and creamer for the table, sandwich plates and candy bowls. A large pan for the boiling of hot water in the kitchen must not be forgotten. Some member of the refreshment committee should be designated to carry the clean dishes from the kitchen to the serving table and to carry the soiled dishes back to the kitchen. Another member will need to be assigned the prosaic but necessary task of watching the kettle boil, for hot water and plenty of it at the right time is essential to the success of any tea party.

Someone must be designated to purchase tea, lump sugar, cream, lemon and the "makings" for sandwiches. These may be as simple or as elaborate as the group wishes, but white bread spread with butter or cheese is standard and easy. Much of the "extra fuss" incident to "pink teas" comes from cutting the sandwiches into small and fancy sizes, and this may be eliminated if your group wishes.

A committee of three girls might be given the job of coming to the church kitchen to make sandwiches about an hour before the arrival of the earliest guests. Or they can be made a dozen in each of several homes the morning preceding the tea. If wrapped in a damp tea towel as soon as made they will keep well.

Co-operation between the refreshment and the program committees is necessary so that the program group can determine upon the best time to space its program. Incidental music furnished by piano and violin, playing softly upon the arrival of the guests, is often a help to conversation. A definite program must be more or less informal so that the guests can remain in the spot which they have chosen as the friendliest for conversation while the solos are being sung or played. Readings are sometimes difficult to give unless one can be sure of getting attention quickly and stopping temporarily the flow of conversation that begins with the drinking of the first cup of tea.

The program committee will also have as its responsibility the asking of someone to preside at the tea table. It is nice to request some close friend of the honor guest to pour. This person may count on the assistance of the girls of the group to stand close to the tea table and see that the sugar and the cream are passed to the guests. Extra sandwiches may be placed on trays and circulated among the guests. If nuts and mints are served they should be easily available on the table and also passed through the group and not left in one formidable bowl on the table looking as though a sign "keep out" were posted in front of it.

The program committee also sees to it that somebody is at the doorway as the guests arrive to make them feel at home and to accept their comments of enjoyment as they leave. The chairman of this committee may be someone who knows the honor guest especially well and who will be able to take the newly arrived guests over and make some such introductory remark as: "Here are your good friends the Johnsons" or "Susan Green wants to tell you goodbye."

It is not necessary to have a formal receiving line and to go stiffly down the length of it. But it is pleasant to place the honor guest and his or her family near the doorway, where they will be the first to be seen by the guests upon arrival and may be greeted warmly. They should not have to stand alone, however, but some member of the young people's group who likes people and will be at ease stands at the door with them. This is not necessarily the class president, but it is customary to use the officers in this capacity.

Tea parties need a bit of advance planning, but often they plan themselves as the afternoon develops. Your group may stay on and ask to hear some more piano music. Or it may prefer to stand in small groups and talk. Or in a body they may ask to hear from the honor guest something of his plans for the future. They certainly will desire to take down his new address. Perhaps your class president will respond to this and tell him to be sure to remember the address of the old group. If a farewell gift is desired it may be an address book, in which the guests put their names and addresses as they leave the party.

It is likely that they will linger until time for the Sunday evening young people's meeting and perhaps the "aftermath" committee may not get to clean up the dishes and eat the remaining refreshments until after the evening meeting. For teas of long ago were started to cultivate sociability and they have the same magic effect in the hurried world of today whenever a group takes time to simplify the steps and see that everybody has a happy hour of fellowship.

Harold M. Lambert

EVERY BOY AND GIRL MUST CONTRIBUTE HIS SHARE TOWARD HIS EDUCATION. IN THE PAST WE HAVE DEPENDED TOO MUCH UPON TEACHERS' DOING MOST OF THE WORK IN A SO-CALLED TEACHING SITUATION

Making Prayer a Vital Force

(Concluded from page 38)

do not seem so important after we have prayed for the world. *Amen* (so let it be). This is your honest resolve to do your part in making your prayer come true. Our part of the conversation is ended.

Then wait. In the quiet moments after prayer is voiced, we may listen, receptive to the thoughts and the impulses God can give; these will bring the sense of direction we need in our daily living. Many have found that if they make possible the right conditions, God can break through and give the guidance needed.

The Baptist Youth Fellowship is aware of the questions in the heart of youth. To meet this need of a growing consciousness of the presence of God in the midst of a shaken world, the very first objective in the PLAN OF UNITED YOUTH ACTION FOR CHRIST is "GROW in Personal Christian Living." The first suggestion for achieving it is "Sponsor definite plans for personal devotions." The suggestions contained in this article should help in giving guidance at this point.

A world has tragically lost its way and is wasting its power. "This Generation — With Christ — Can Change the World." The Baptist Youth Fellowship issues its first challenge for a fellowship of devotion, calling on the resources of God. What will happen in the world if all our Baptist youth accept that challenge?

■

THOUGHT is the soul of act.—ROBERT BROWNING, *Sordello.*

"Praise Ye the Lord"

By EVELYN W. WELLS

THIS service was written originally for presentation by a college Y. W. C. A. group, but it is so lovely and simple that it may be given in even the smallest churches. Young people and young adult groups should enjoy working it up together; a pastor could conduct it alone with only the aid of his church choir.

The choir should have special training because of the chants incorporated into the service and the two special numbers. However, these are not difficult, and the results to be attained will be ample reward for the few extra rehearsals necessary.

The reader should strive to make his voice dignified and resonant.

The service, when presented originally, was a vesper service, so timed that the benediction coincided with the fading of a November sunset outside the chapel windows. This may take some calculating and planning, but the effect will be exceedingly worth while.

The service can become a morning worship program by substituting "morning" for "vesper hour" when it appears early in the reader's lines.

PROCESSIONAL (robed choir). "Come, Ye Thankful People, Come."

CONGREGATIONAL SINGING. "Joyful, Joyful, We Adore Thee."

CALL TO WORSHIP.

Leader. God is a Spirit: and they that worship him must worship in spirit and in truth.

Congregation. We beseech thee to grant us thy spirit and truth, blessed God.

Leader. God is Light. If we walk in the light, as he is in the light, we have fellowship one with another.

Congregation. We beseech thee to grant us thy light to illumine our way.

Leader. God is Power. They that wait for Jehovah shall renew their strength; they shall mount up with wings as eagles.

Congregation. We beseech thee to grant us thy strength to sustain our endeavors. Amen.

CHOIR ("Immortal, Invisible," by Brahms, No. 23 of *American Student Hymnal.* "Sleepers, Awake," by Nicolai [harmonized by Bach], No. 352 of *American Student Hymnal*).

SCRIPTURE (read by pastor).
Praise ye the Lord.
Praise God in his sanctuary:
Praise him in the firmament of his power.
Praise him for his mighty acts:
Praise him according to his excellent greatness.
Praise him with trumpet sound:
Praise him with psaltery and harp.
Praise him with timbrel and dance:
Praise him with stringed instruments and pipe.
Praise him with loud cymbals:
Praise him with high-sounding cymbals.
Let everything that hath breath praise the Lord.
Praise ye the Lord.

CHOIR. Psalm 100. (See Tune. "Jubilate Deo," No. 393 in *American Student Hymnal.)*

READER.
Here in the vesper hour—
in the glad awareness of another day's abundance,
After the harvest—
in the joyful summary of another year's fulfillment,
We come to praise thee, God.

CHOIR (Chant No. 394, Psalm 103, verse 1, *American Student Hymnal*).
Praise the Lord, O my soul; and all that is within me
Praise his holy name.

READER.
And we would forget not all thy benefits.
We praise thee for thy gift of food
with its delicate flavor,
its beauty of color,
the artistry of its preparation,
and its abundant nourishment for our bodies.
We praise thee for thy gift of shelter
which radiates comfort upon our going out and our coming in,
which enables us better to love
the heat of thy sun,
the chill of thy first autumn frost,
the metallic luster of rain,
the still black velvet of night,
the quiet white depths of thy first snow;
since by thy bounty we are granted shelter from the cutting edge of the nature of thy creation,
shelter from its cruel edge which would blind us to its beauty.
We praise thee for thy gift of raiment
to veil the sacred temples of our bodies,
to protect them against the brusque breath of fall,
against the icy winds of winter,
against the clammy steam of early spring,
to serve throughout all seasons as an expression of our inner selves,
our personalities, the art of our existence.

For food, for shelter, for clothing, then, we praise thee, God;
We would forget not all thy benefits.

CHOIR (Chant No. 394, Psalm 103, verse 2, *American Student Hymnal*).

Praise the Lord, O my soul, and forget not all his benefits.

READER.
We praise thee, Lord of all, for thy abundant life:

For the healing of thy forgiving love,
which purifies our spirits of their petty prejudice and hate
and offers them the saving power
to love and understand in turn;

For thy gifts of faith and hope
which supply new strength and courage
to attain new aspirations as we go;

For all thy gracious spirit
which hovers so in poise through our lives,
binding our hearts in fellowship,
drawing the lovely, fragile ties
of family and friends,
and crowning us with lovingkindness and tender mercy;

For all thy gracious spirit, Lord,
We give thee thanks.

CHOIR (Chant No. 394, Psalm 103, verses 3 and 4, *American Student Hymnal*).
Who forgiveth all thy sin and healeth all thine infirmities,
Who saveth thy life from destruction and crowneth thee with mercy and lovingkindness.

READER.
God, thou hast heard our praises for the goodness of thy bounty unto us,
But has our expression been acceptable to thee?
How selfishly we move through lives of comfort and enlightenment,
Taking it all for granted, scarcely taking time to wonder
Why they come to us, unmerited, unearned, the needful things of life,
Tinted at least by the color of life's luxury;

A Thanksgiving Worship Service

H. Armstrong Roberts

While hundreds moving at our very door
And millions to the far horizon of our universe
Exist, as worthily as we,
But lacking all except existence and the pain of it.
How selfish is our gratitude
Even when we are moved to give thanks:
Father, force our gratitude out of its petty sphere
Of merely thanking thee for blessing us.
May it reach out in glad appreciation to all men everywhere
Whose very lives pour into the stream of blessing
Thou hast made current in thy universe;
Forbid that we should clog that stream with our ingratitude.
Enlarge, we implore, our praise
Till it becomes a psalm of love
Dictated by the voice of thy living word.

CHOIR (Chant No. 394, Psalm 103, verse 5, *American Student Hymnal*).
O praise the Lord, ye angels of his, ye that excel in strength,
Ye that fulfill his commandment and hearken unto the voice of his word.

READER.
If we would truly praise the Giver of all,
We must pour back our contributions, complete and unrestrained,
We must return them to the eager channels of humanity through which our blessings flow:

To those who are destitute, here in our land and throughout all the world,
We feel our obligation to erase the menace
of poverty and starvation.
It is not enough to put our penny in the beggar's cup,
To satisfy his hunger for a day.
A God of Love demands a higher charity.

To those whose work becomes the sordid drudgery of life
We feel obliged to see their labor lightened,
That they might find the splendid things of life for which to live.

To those who are sick—physically, mentally, spiritually—
We owe the full capacity of our intellect in seeking ways of healing
And the full devotion of our lives in administering them,
The sick must walk anew in the fullness of life.

To those who are depressed, having doubted the reality of life,
We owe the full radiance of our existence,
That reality might be seen in us.

To those who possess special gifts—in art, in science, in social relationships,
We owe the opportunity for developing these gifts
And offering them the fullest expression in life.

To those who are mutilated by war we owe the obligation to work for peace,
Remembering what the Light of Peace has come to mean to us.
To all life everywhere, unto the uttermost parts of the universe,
We owe the devotion of our fullest capacities to the highest service.

We thank thee, Gracious Giver, for the goodness of thy bounty unto us;
But God of Love, withhold from us thy peace—
Until we have poured forth the very essence of our lives
Into the passing on of thy abundance
To all men everywhere.
Withhold from us thy peace—
Until the hungry all are fed
And the naked have been clothed
Until the shelterless no longer lie in chill, ugly streets.
Withhold from us thy peace—
Until all men know the joy of earning for themselves
Their food and clothing and a place to live
Within the abundant life.
Withhold from us thy peace—
Until we give our lives in service
To the end that all humanity might walk together gloriously
In thy Peace and Praise.

CHOIR (Chant No. 394, Psalm 103, verses 6 and 7, *American Student Hymnal*).
O praise the Lord, all ye his hosts; ye servants of his that do his pleasure.
O speak good of the Lord, all ye works of his in all places of his dominion;
Praise thou the Lord, O my soul.

PRAYER (in unison).
Accept, Lord of all, a new song of thanksgiving—
From spirits crushed by the crimes of social injustice,
From voices trembling at the shrieking vibrations of war,
From hearts broken by the sound of humanity's sad music,
From lives determined that life shall be different,
That thy great Kingdom of Love shall come into human life and right all things,

(Please turn to page 45)

DOES ART *Speak* TO YOU?

Art comes to us out of life and it interprets life for us. To grow in appreciation of beauty may mean to draw nearer to the God of perfect wisdom and beauty.

By JEAN LOUISE SMITH

"JESUS AND HIS FRIENDS," BY AUBERT

MAYBE you answer the questioning title of this article with "Yes," possibly with "No." You are indeed fortunate if your answer can be so definite! Most people hesitate. Some art has meaning for them; some does not. However, many people declare emphatically that art never speaks to them. Let us see if we can convince them that art has something to say to them personally.

Suppose Mr. Jones (the one who says art means nothing to him) walks down Main Street and stops at the post office to mail a letter. He notices that there have been some new decorations on the walls of the post office.

"What are those paintings?" he asks the postmaster.

"They're some historical scenes of our town, being painted by the Federal Arts Project," he explains.

"Why, sure enough, they are the early settlers. There's our town as it must have looked in the early days," and he and the postmaster continue to pick out the scenes of local interest.

Does art speak for Mr. Jones now? Of course it does because it has come down from its high pedestal and has mingled with life and people. Actually, art never belonged on a high pedestal. It always has been a part of life. It comes to us out of life and it interprets life for us. Our difficulty with art comes of the fact that we do not always make an effort to learn what circumstances produced the paintings. We have to understand the setting—the everyday life and the thought of the people in order to know what the art of any period is saying.

Mr. Jones finds art meaningful when it speaks of familiar happenings of his home town. For this reason, modern art has much to say to you and to me. If we are familiar with New York, we enjoy Reginald Marsh's many scenes of that city. If it is the fields of the Middle West that we know best, then Benton and Curry interest us.

What about the art of the past? Can that speak to Mr. Jones, to you and to me? There are at least three ways that it can. Undoubtedly you could find many more than three, but for our purposes, these three will be adequate.

First, art speaks to you when it tells you a story. Not all art tells a story, but much of it does, and quite plainly. For example, Rembrandt was drawn to that portion of humanity who suffer. He saw and was fascinated by those people who struggle against poverty, disease and all kinds of hardships. Jesus, too, understood and tried to help such people, and it does not seem strange, therefore, that Rembrandt has given us the great etching, "Christ Healing the Sick." Those pictured are the suffering people whom Rembrandt knew in the streets of Amsterdam. Rembrandt realized that if Christ came to Amsterdam, he would be moved to help these people: the lame, the blind, the aged and the mother with the sick child.

Michelangelo recounted for us the stories of creation and of man's early struggles. He pictured the mighty men of prophecy in a manner that speaks very plainly of their character. He tells a great story in his decorations of the Sistine Chapel. His touch helps us to visualize and understand that ancient story, one that we can understand.

The important thing for us to remember is *that art tells us its story through the eyes of the artist.* Thus we have Rembrandt putting Dutch characters into his religious art because he was not familiar with Palestine and its people. Michelangelo tells us not only of the prophets, but how he felt about them. You and I may not have the same ideas, but that is our privilege, as well as the artist's.

Art speaks to us when it reminds us of something. Perhaps art will stir up a very personal reminder, as when a painting of Venice makes you think of your travels there. You may look at a Grant Wood scene like "Fall Ploughing," and you long to be back on the farm. You may bring your own life experiences to art, so it is only natural that the broader and more varied your experiences have been, the more you will find in art. However, art also can lead you from the unknown to the known. Perhaps you never have been in Venice, but if you ever do go, you will feel that you have been there before because of the many paintings of the Grand Canal, St. Marks and the Square.

This symbolic art may give rise to an emotion or it may help you to worship. The feeling already lies within you, but it takes the experience of art to draw it out. For example, "Grace at Meat," by Nicholas Maes, may help you to feel thankful. That is still another way in which art can remind you of something.

May not art speak by bringing us sheer beauty? That is our third point in trying to convince Mr. Jones that art may speak to him. Who is not pleased by beauty of line that carries the eye smoothly along an interesting surface? Does not the richness or the delicacy of color interest you? Movement and design in art can be compared with the same qualities in music that stir the soul and add to the enjoyment of life.

For pure beauty, look at Monet's various paintings of haystacks. Every mood of atmosphere has been captured—the

brightness and clarity of noon, the softness of twilight and the glory of early morning. The lowly haystack becomes a thing of beauty under Monet's brush. Much of art is to be enjoyed simply because it is beautiful, and that is a perfectly good reason for liking it.

We need to remember that art seldom speaks to us through any one of these avenues alone. Rembrandt may speak to us through all three. To go back to his "Christ Healing the Sick," it obviously tells a story; the more you look at it, the more you enjoy its beauty and perhaps some experience you have had will come to mind as you study this etching.

Beauty is a very important part of Christian thinking. For centuries men have expressed their devotion by building beautiful churches and then by decorating them with the finest carvings, murals and stained-glass windows. To grow in appreciation of beauty may mean to draw nearer to the God of perfect wisdom and beauty. Man has struggled to lay hold on beauty, and those endowed with talent have expressed beauty in terms of their own life and times. Much of your enjoyment of art and the values that you derive from it depend on how greatly you are willing to give yourself up to it and search out ways of enjoying it.

New Books

Worship Programs for Intermediates. By Alice A. Bays. Published by Abingdon-Cokesbury Press, New York, 1942. 224 pages; price $1.75.

In answer to the clamor for "helps in building worship programs for the Intermediate Department" comes this book by Mrs. Bays, the third collection of worship programs that she has made. She herself says that she prepared them "That intermediates may be led into a vital experience of God and a dedication to his service."

We have reviewed the collection carefully and can see in the materials something of Mrs. Bays' wide experience in camp and local church work with boys and girls of the junior high school age. However, we can also see her great experience with the older young people, for occasionally she suggests a hymn or a poem that would have more meaning for older youth. Occasionally, also, she suggests a Call to Worship that is not a true call for worship, but rather an opening prayer. But these are minor points and represent no great problem, for the intermediate leader who uses the book as a guide can easily make changes at these points if he cares to. We liked particularly the "Suggestions to the Counselor" that precede each series of services. These should make the use of this book a steppingstone to greater understanding of worship.

The thirty programs are arranged in seven groupings of several programs each. They ought to be particularly effective when presented consecutively at a time when the Intermediate Departments or classes, or small groups, are carrying out projects that make these services most appropriate.

Choric Interludes. By Mildred Jones Keefe. Published by Expression Company, Boston, 1942. 352 pages; price $2.75.

Here is a book we like! If you are working with a verse-speaking choir in your church, you will be interested in it, too. If you never have had such a choir to add to the effectiveness of your worship services, you will get much of your initial help from this anthology of poems and Scripture selections, all arranged to indicate at a glance male and female, light and dark voices, and the solo parts. The volume is not alone a guide for church worship services, but also contains material for other types of program. Throughout, the author has maintained a good balance in contrast; but always she has selected from the best in English and American poetry.

The author is well qualified to present such a volume, for she is Assistant Professor of Fine Arts in Religion, and Director of the Chapel Choir at Boston University. Through her work in the School of Religion and Social Work she has had many opportunities to test out the selections offered in her book.

"LANDSCAPE," BY HOMER D. MARTIN (1836-1897, AMERICAN)

"PRAISE YE THE LORD"

(Concluded from page 43)

That everyone may join together in a hymn of universal joy and praise.

CHOIR (tune, "Come, Ye Thankful People, Come").

Lord of Love, thy Kingdom come!
Thine eternal Harvest Home!
May all nations, freed from strife,
Walk together in thy life,
Each to serve and each to give,
Grateful by thy light to live,
Universal Father, come
With a living Harvest Home.

BENEDICTION (by the pastor).

We are aware of shadows on distant hills,
Of darkness filtering into the air we breathe;
"But it shall come to pass that at evening time there shall be light."

May the spirit of worship linger in poised vibration with each pulsebeat of life
Through all the hours and days which are to come.

CHOIR. "Sevenfold Amen."

ORGAN POSTLUDE.

■

NOT to correct one's fault is to make new ones.—CONFUCIUS.

■

IN our country and in our times no man is worthy the honored name of statesman who does not include the highest practicable education of the people in all his plans of administration.
—HORACE MANN

On the Importance of
Adults Acting Their Age

By KARL L. STOLZ[1]

THE following is addressed mainly to middle-aged and older adults for the purpose of impressing them with the satisfactions and competencies that should mark their status in life. When persons in the second half of life act their age, they demonstrate their emancipation from the immaturities and deficiencies—emotional, intellectual, and volitional—of the earlier years of life. The adult of riper years who is really mature can truly say, "Now that I have become a man, I have put away childish things." He does not desire to know and to live in the world he knew when he was ten years old.

1. The man whose personality development has kept pace with his chronological age recognizes his limitations but exercises his gifts.

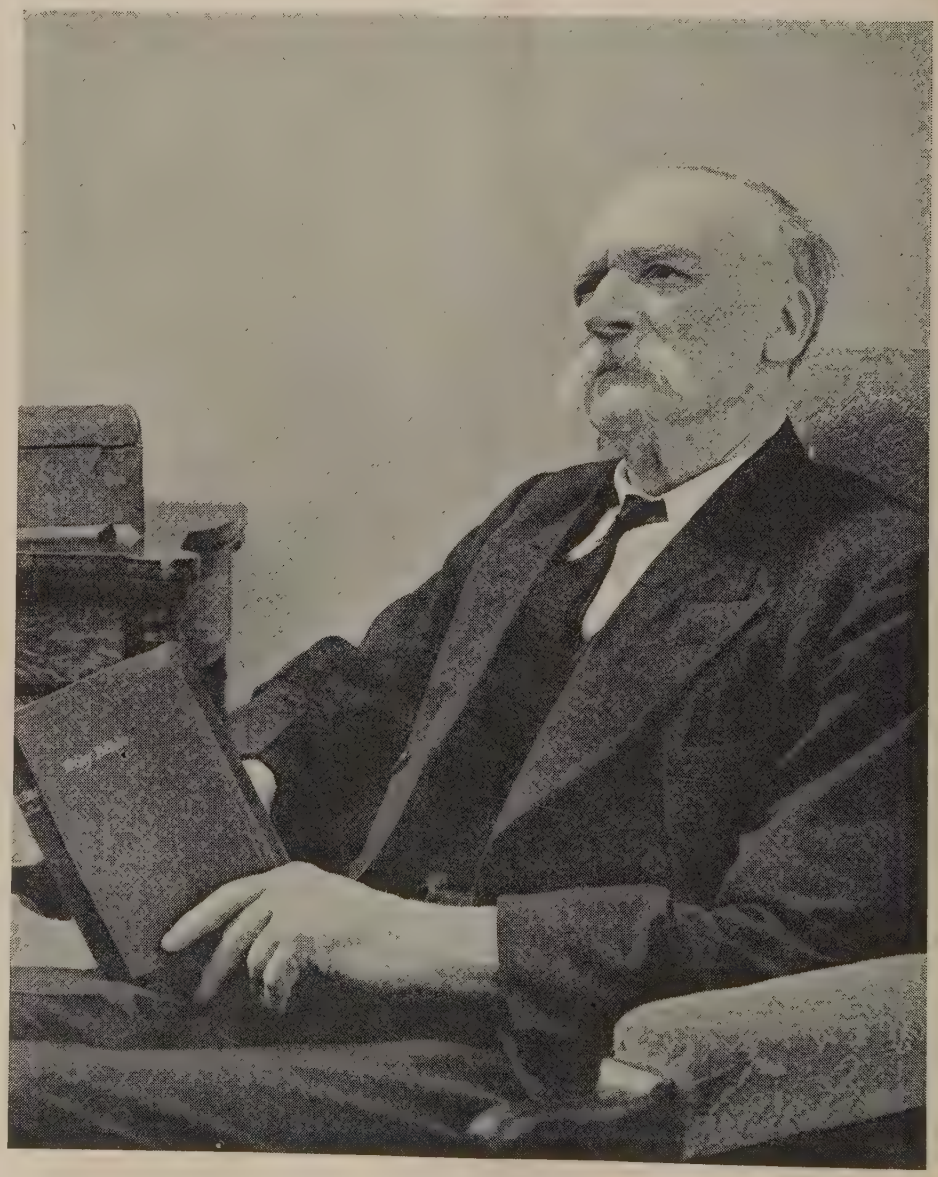
He views himself with a sufficient degree of objectivity. With candor he faces facts, both pleasant and unpleasant. He neither withdraws from irritating situations nor opposes them with futile and unreasonable aggressiveness. He absorbs the shocks which life imparts without suffering the disorganization of his selfhood. He makes his contribution, however humble, to the world's stock of positive values. He does not blame fate, others, or an unfavorable environment for his removable deficiencies.

Such a man makes no effort to escape necessary drab and dull routine. He does not join another church, seek a divorce and remarriage, or move to another community in order to avoid or evade his responsibilities, or to lead a life of irresponsible variety and excitement. He does not compare himself with more gifted people with the result that he is too depressed and envious to develop his own capacities. He does not want to be somebody else. He makes the most of himself. And like Shakespeare he says, "What's past is prologue."

The man who acts his age does not bluster, pose, and pretend. It is only those who are insecure and uncertain who seek refuge behind the barriers of fictitious accomplishments. The mature individual does not feverishly cling to the old or grasp the untested new in a desperate attempt to transform himself into something he can never really be. He lives in a world of reality and not in a fool's paradise of fancy.

2. The adult who has outgrown or overcome childish or adolescent limitations foresees outcomes.

He anticipates consequences of contemplated actions with a reasonable de-



[1] Dr. Stolz, author of this thought-provoking discussion of adult life, is the honored Dean of The Hartford School of Religious Education, The Hartford Seminary Foundation, Hartford, Conn.

gree of accuracy. He is capable of lucid and relatively creative thinking. The child does not have a background of experience which makes it possible for him to visualize the results of his behavior. Similarly, the childish adult's outlook is circumscribed by a lack of both emotional and intellectual development.

He who acts his age has learned either through personal experience or observation that violent emotions render us incapable of a clear and unbiased appraisal of a given situation and its involvements. An unkind remark made by another when it is added to a mass of past grievances makes us too angry to think logically. An accumulation of irritations reduces the power of critical determination. The emotionally upset man is bereft of the ability of analysis, comparison, and judgment. The man who is mentally mature, when confronted by the necessity of making a choice, arrives at a decision which will meet with his approval a year or ten years afterward.

The man who acts his mental age suspends judgment until all the relevant facts of a case have been ascertained. Snap judgment, caprice, and whim are foreign to his nature. Dr. Seabury tells a story which illustrates and enforces the point. A motorist in the open country ran over a dog and killed it. A farmer with a gun in his hands appeared. Inferring that the farmer was the owner of the dog, the motorist promptly apologized and offered $20 as compensation. The farmer accepted the money and then explained that he had been on his way into the near-by woods with the intention of shooting the dog since he considered the animal dangerous. The motorist was so confused and distracted that only one possibility in the total situation was entertained. He was too undeveloped to imagine and entertain various outcomes of the accidental killing of the dog. He was impulsive, which is to say that his conclusion and act were based on emotion rather than on reason. The adult who thinks in accordance with his age puts a sufficient number of possibilities to the test of constructive imagination before he commits himself.

3. The man who acts his age is socially adjusted without the loss of individualhood.

The balance between individualhood and social restraint is admittedly difficult to maintain. Too much adaptation of the self to the social environment, blind conformity to the demands of what we are still pleased to call social order, undermines independence of thought and action. To a wholesome degree the mature adult moulds his surroundings to himself. A competent horticulturist adapts a rose to his design, albeit he accomplishes his purpose by obeying nature. One does not have to be a social rebel in order to preserve his individualhood. It is possible to realize one's appointed destiny within the framework of the order of our common humanity.

After all, the basis of social maturity is emotional stability rather than intellectual precision. The one who has outgrown childhood is neither inflexible nor spineless in his attitudes. He does not draw the inference that he is ill-used, discriminated against, and discredited. Above all, he does not stage temper tantrums in order to frighten others into giving him the attention and the prominence which he thinks are his due, but which those who know him best are convinced he has not merited. Adult infantilism is the most common disorder of our times.

For centuries man has been engaged in transferring importance from the group to himself. As a result he focuses attention upon himself, his personal concerns, worries, and successes. Unfortunately, neither education nor leisure has reduced this process in intensity or frequency in the infantile individual. Only the man who has transcended this active propensity conducts himself with dignity and confidence and does not expect the world to give him any special concessions. For example, if he is a bald-headed grandfather he does not expect to be treated like a romantic youth or matinee idol. He does not believe that designing persons are attracted to him by his charm and brains when they seek his money and the social influence he can exercise on their behalf. He is psychologically weaned, is himself, and balances individuality with restraints society has imposed for the common good of all its members.

4. The adult who acts his age and has therefore abandoned the point of view of childhood or adolescence is supported by a religious philosophy.

This philosophy brings out the best in him, such as trust in God, and tolerance and love for his fellow-man. He sees evidences of the presence and activity of God everywhere in nature, in the goodness of men, and especially in his own experiences. God is not a Santa Claus whose primary function it is to come to the rescue of men when their own folly and stupidity have involved them in a predicament. God is not a man swayed by the weaknesses and prejudices which can be taken advantage of by a persistent human being. The god of a small boy has been displaced by the God of Jesus, whose will is to be sought in meditation and prayer, and is to be done as nearly on earth as it is ideally being done in heaven. God is to be served rather than used.

The man who is his religious age is the man whose life is undergirded by a practical philosophy which material prosperity cannot undermine, poverty and privation cannot shatter, or the ordinary course of events rob of its inspiration and power. He weathers adversity, overcomes or endures illness and outfaces unjust ignominy. He knows that the only indestructible thing in all the world he can develop is a valiant spirit nothing can corrupt or destroy. He has learned that money, romantic love, and pampering by others cannot sustain him when sorrow, bitter loss, and ill-health overtake him. The myths and illusions of childhood have been discarded.

The Adult Class Supports the Church

Two large churches were engaged in a united evangelistic effort. The preaching was being done by the pastors of the co-operating churches. The meetings, however, lacked interest. Then the president of a large men's class spoke to the class about the need of giving the movement proper support. Forthwith, interest began to increase. The members of this class became spiritually aroused. They not only attended the meetings, but also organized gospel teams to win to Christ those class members who were not professing Christians. One man undertook to see every member of the class who was employed in a large industrial plant in that city.

In a few weeks twenty-seven members of the class had professed conversion and been baptized into the fellowship of the church. More than that, several wives and a number of children also had made professions. These men continued their evangelistic efforts for several years. As soon as a new member was added to the class, someone was sure to seek him out and to endeavor to lead him to Christ.

It was no unusual thing for a member of this class to make an appointment with the pastor, saying, "I have someone ready to join the church, and we want to see you about it Saturday night." Frequently the pastor was asked to call on someone, because, as the class member expressed it, "I have led him as far as I can, and he is now ready for you to see him." Sometimes a class member brought a neighbor, or a fellow-workman, or a brother, and once a man brought his own father. Many of the men thus brought to Christ became, and still are, pillars in that church.

International Sunday School Lessons

Theme for the Quarter: Studies in the Christian Life (Personal, Family, Church)

Aim: To help the learner achieve more effective Christian living in personal experience, in family relationships and in and through the church

These lessons are developed from outlines prepared by the Committee on Improved Uniform Lessons of the International Council. The outlines are copyrighted, 1940, by the International Council of Religious Education and are used by permission.

LESSON I—OCTOBER 4

Faith in Christ as Our Personal Saviour

Acts 16:11-34; Romans 5:1-11; 1 John 5:1-5

Acts 16: 13-15

13 And on the sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither.

14 And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

Romans 5: 1-11

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3 And not only so, but we glory in tribulations also: knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6 For when we were yet without strength, in due time Christ died for the ungodly.

7 For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

8 But God commandeth his love toward us, in that, while we were yet sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.

11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

KEY VERSE: *Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. 5: 1*

TO BE READ EACH DAY

Sept. 28. M. "Christ Died for Us." Romans 5: 1-11
Sept. 29. T. A Business Woman's Faith. Acts 16: 11-15
Sept. 30. W. "What Must I Do To Be Saved?" Acts 16: 25-34
Oct. 1. T. "Lord, I Believe." John 9: 24-38
Oct. 2. F. "That Ye May Believe." John 20: 26-31
Oct. 3. S. "Whosoever Believeth." Romans 10: 8-13
Oct. 4. S. Faith Is the Victory. Revelation 3: 1-6

SCRIPTURE SAYS

By W. W. Adams

For the next three months we shall give our attention to important aspects of the Christian life. In October our studies will center in the relationship of the individual to Jesus Christ as his personal Saviour. In November our interest will center in the family. In December we shall focus our attention on the church. Surely the very heart of the Christian religion is gathered up in these three words: the individual, the family, the church.

Our aim in these studies will be twofold. First, we shall seek to learn what God's Word says on these great themes. Second, we shall seek to apply these truths to our lives, both as individuals in our relationship to Christ, and also in our relationship to society.

In today's lesson we consider two passages: one in the Book of Acts and the other in Paul's Epistle to the Romans. The first gives us a demonstration of faith in Christ as personal Saviour; the second gives an explanation of that new life made possible through faith in Christ.

I. A Demonstration (Acts 16:13-15)

This beautiful story is only one of many links in a long chain of events. To understand the setting let us remember that Paul had made his first missionary journey (Acts 13-14), on which he went into southern Asia Minor. Then, after the Jerusalem Conference (Acts 15: 1-35), Paul began his second missionary journey, taking Silas with him as companion (Acts 15: 36-41). On this journey he revisited the churches he had established on the first journey (Acts 16: 1-5). We recall that Paul planned to preach in western Asia Minor, but the Holy Spirit forbade him. Obedient to the vision received at Troas, he crossed into Europe (Acts 16: 6-10), accompanied now also by Luke, who joined the party at Troas (note "we" in 16: 10). Thus the first center for missionary activity in Europe was Philippi.

1. *Preaching the Word.* Paul soon discovered that there was no Jewish synagogue in Philippi. Elsewhere, as at Antioch in Pisidia and at Thessalonica, he began his work in the local Jewish synagogue, but Paul was never one to be thwarted. "We supposed that there was a place of prayer" outside the city, "by a river side." The river Gangites lay one mile west of Philippi. Paul knew that it was the custom of the Jews to hold their worship services near a stream, for water was needed in their various ablutions. Then, being a close observer, he may have noticed upon entering the city an enclosure that was set aside as a place of prayer.

At any rate, "on the sabbath," Paul and his company repaired thither. There they found assembled a group of women. How many, we do not know. Likely only a few. Instead of preaching to the people of Asia, as he had planned to do, Paul was led to a group of women! His vision at Troas, the "man of Macedonia" (Acts 16: 9), had called to him for help. Doubtless the vision gave promise of larger and more glorious opportunities

than any Asia afforded. Now ponder the audience Paul faced! But Paul hesitated not for a moment. "We sat down, and spake unto the women." Sitting was the common posture of Jews while engaged in public worship; and their manner of public address was more like a religious conversation than a formal, set discourse. "We spake unto the women which resorted thither." That is the historian's description of the first Christian preaching in Europe!

2. *Winning Converts.* This important event, narrated so briefly, deserves close analysis. Here are the facts as Luke presents them.

a) *The Woman Lydia.* Her birthplace was Thyatira, in Lydia, Asia Minor. Thyatira was famous for the purple dyes made there. Dyes were used in coloring the togas worn by Roman officials. Lydia later lived in Philippi and was "a seller of purple," i.e., she was a businesswoman, selling the purple dye, or the cloth colored by purple dye, which she imported from Thyatira. We are told that she owned her home (vs. 15). Thus we know that she was a woman in excellent social and economic standing. Furthermore, she "worshipped God," i.e., she was a proselyte from paganism to the Jewish faith. Many Gentiles became weary of their low-grade pagan cults and forsook them for the more exalted moral and ceremonial content of Judaism. It would appear that Lydia and her associates were earnest seekers after truth, proper subjects to receive the still higher revelations to be given through Paul.

b) *Lydia's Conversion.* The account continues: Lydia "heard us"; or, more literally, "was listening to us." She was actively interested, seeking to understand "the things which were spoken of Paul." Then the Lord "opened her heart." Luke uses identically the same Greek word here as he used in Luke 24: 45, in describing what Jesus did for his disciples on the Emmaus Road. Lydia listened, the Lord opened her heart. That is what is involved in conversion.

After conversion came baptism. Also converted at this time were the members of Lydia's household. The word "household" may have embraced Lydia's children, or her servants, or her fellow-workers in trade. Even if they were her own childen, to conclude that they were infants and therefore that the New Testament sanctions infant baptism is the kind of interpretation that proceeds from an overdesire to find scriptural justification for one's theological predilections.

At once Lydia gave proof of her new-found life in Christ. "She besought us" —pleaded with Paul and his party to make her home their home. Paul seemingly argued against the idea, possibly on the ground that this company of four would be too great a burden for her to assume. But Lydia "had her way." She appealed on the basis of her fidelity "to the Lord." It was enough: "she constrained us." Paul who elsewhere worked daily for his living (1 Thess. 2: 9; Acts 18: 3) was glad to "live of the gospel" when the opportunity so to do presented itself. Thus, out by a river, with a handful of women, began a great missionary church (Phil. 4: 10-18), and the foundation was laid for the Christian conquest of Europe.

II. An Explanation (Rom. 5:1-11)

This is one of the richest passages in our Bible. It sets forth the means of our redemption and the results which must follow. It also describes what takes place in the life of the believer and what blessings await him in the future.

1. *The Importance of Faith.* The word "therefore" in verse 1 points to the previous section. Romans 4: 1-25 makes faith the basic necessity in coming to Christ as Saviour. The importance of faith is well illustrated in the life of Abraham. Then Paul sums up his thought —"therefore having been justified by faith"; or, more literally, "having been made right, or set straight, out of faith." This new relationship to God is thus shown to have its source, on the human side, in man's faith, not in his merit or works.

2. *The Work of Christ.* Faith on man's side; grace on the divine side. Here then is the explanation of our salvation from sin. "We have peace with God through [by means of] our Lord Jesus Christ." God's grace and peace come to us through Christ. In verse 6 we see that "Christ died for [in the interest of, for the sake of] the ungodly." We are among the ungodly. "Christ died for us" (vs. 8). Our justification was "by [in] his blood" (vs. 9). The glorious consummation of our redemption, out in the future, will likewise come through Christ (vss. 9-10). Christ's work for us is the expression of God's love for us (cf. John 3: 16), and is applied to our hearts through the Holy Spirit (vs. 5).

Thus we see in this brief passage that the Father, the Son, and the Holy Spirit co-operate in achieving for fallen man his full redemption from sin. We see also that faith is the key with which the believer opens the door to the treasure-house of his salvation.

3. *Results Already Achieved.* Two are already fixed for the believer. Let us list them in order. (*a*) *Justification.* "Being justified": this lies in the past. (*b*) *Access into God's grace.* Literally, "in which [grace] we have taken our stand"—and so continue until now.

4. *Greater Results Possible.* This word of explanation is needed. Many Greek verbs are spelled alike in the indicative and the subjunctive moods. The text printed in our lesson translates some verbs as indicatives that are without doubt subjunctives. Here, then, are some results yet to be achieved in the life of the believer.

a) "Let us have peace with God" (vs. 1). Since we are justified, let us appropriate the peace that is now made possible.

b) "Let us rejoice in hope of the glory of God" (vs. 2). Justification from sin and access to grace should beget in us rejoicing in our hope of glory.

c) "Let us glory in tribulations also" (vs. 3).

5. *The Argument.* To exhort believers to exult even in tribulations calls for argument. Here is the argument in outline form (vss. 3-11). Tribulation creates patience—a primary divine characteristic. Patience leads to experience, approvedness—"depth of character." Approvedness leads to hope. This hope will never disappoint us. Finally, this hope is secure, inasmuch as it is based on God's love expressed in Jesus Christ and is applied by the Spirit. Surely, God's love need never be doubted. Love normally is directed toward the lovely and the good. But God the Heavenly Father, through his Son, the Lord Jesus Christ, manifested his love for us even when we were "without strength," "sinners," and indeed even "enemies." Such a love flooding our hearts enables us to keep hope alive and to be confident even though the world sinks beneath our feet. For if Christ died to redeem us, can we not believe, now that he lives in us, that he will bring us at last to victory? This assurance makes it possible for the Christian to "joy in God"—a joy which naught can darken.

LESSON APPLIED

By Howard K. Williams

Hunting a Church

In Switzerland one summer Sunday morning a friend and I sought a place of worship. We recalled that at the top of a wooded hill stood a quaint, attractive little church which we had visited during the week, and so we decided we would worship there. However, we climbed the long ascent only to discover that no services were to be held that morning. We made inquiries along the road, but found no English-speaking people to tell us where a church service might be found. At last we found one for ourselves in Interlaken, three or four miles away.

Paul and his traveling companions were hunting a place of worship one Sabbath morning. They had seen or heard about a place down by the river, outside of Philippi, where meetings were sup-

posed to be held. On the arrival at the place they found some women gathered for prayer. Suppose these women had decided that since the weather was disagreeable they would not bother with going to the service that day! We can only guess what might have happened. But since they did meet, we know what blessings came to Lydia and the other women and to Philippi. Indeed, from that humble meeting sprang a great church, to which Paul later wrote one of the most highly prized books of the New Testament. Little did the women think of the far-reaching results of that little meeting by the riverside.

We never can tell what faithfulness to the worship services of our church will do, how far-reaching the results. Did we know, I wonder how often we would give up a church service for such trivial things as weather, sports, dinner parties, and what have you.

The First Christian Convert in Europe

An old minister who came to our prayer meeting one night was given an opportunity to speak. In a rather sharp tone he asked, "How many of you can think of one person you have won to Christ? Raise your hands!" There being no response, he berated us because we could not think of such a person.

But is this a fair question? Who can truthfully answer it? Life is not that simple. A woman whom I baptized thirty-five years ago gratefully testifies that I had led her to Christ. Although I hope I had a share in it, yet I know that there were many others who had a part in her conversion experience. I know, for example, that this woman had sought peace in many places but could not find it; that a member of my church had invited her to our services; that she came to our church and at that first service found Christ, to whom she has been loyal through all these years in spite of many difficulties. But see how many *shared* in the joy of her conversion—the one who invited her, the people who built and supported the church, those present in the service when she was converted. All of these, and perhaps many more, helped in her conversion.

The Elements of Conversion

In this conversion experience are some of the elements found in the regeneration of any individual.

1. We must never underrate the part that one person plays and never overrate the part another plays in the conversion of souls. No one can say, "I led this person to Christ!" But anyone who bears witness to the power of Christ in human life can say, "Perhaps I was instrumental in leading this person to Christ."

2. Our apparent hindrances may be God's plan, as it was in the case of Paul, who purposed a tour through the province of Asia rather than into Europe.

3. We should value the part a congregation of worshipers has in winning souls to Christ. The fact that "they were come together," gave Paul and others a chance to testify for Christ which otherwise they would not have had.

4. The individual must want to be led to higher things. Lydia sought higher things and she found them.

5. This gathering was a place of prayer. The worshipers were not depending too much on externals. There is danger that we shall think that equipment is more important than prayer. A church may have fine equipment, excellent music, and scholarly preaching, but if it has only these it is like a powerful, highly polished locomotive without steam.

Effects of Lydia's Conversion

First, Lydia was baptized. Study this matter carefully. We have no New Testament record of a conversion that was not immediately followed by baptism — an outward proclamation of an inner change, the symbol of death to the old self and resurrection to the new life in Christ.

Second, Lydia's example influenced the members of her household, and they followed her in a profession of faith and in baptism. We never travel alone. If we go right, others are influenced to go right. If we go wrong, others will go wrong, because of us.

Third, Lydia wanted to be of service. Practical businesswoman that she was, Lydia knew the physical needs of the traveling missionaries, and she insisted that they accept her help. She shared her prosperity with the missionaries of Jesus. Her pocketbook was converted! One of the greatest needs among Christians today is more of Lydia's spirit.

The Faith That Saves

1. *What faith is.* Of course, we cannot define the most worth-while things of life, such as beauty, love, joy, peace, faith, hope. We may tell something about these, but after we have said all we can we find that we have left the most important things unsaid. Perhaps the nearest suggestion to a definition of faith is in Hebrews 11: 1: "Now faith is the substance of things hoped for, the evidence of things not seen." But even the writer of Hebrews, feeling the inadequacy of what he has written, goes on for a whole chapter to illustrate the meaning of faith. In Roman 5: 1-11 we are told that faith in God sets us right with him—justifies us—and that by faith we come to have peace with God.

"Faith," someone has said, "is betting one's life on God." James says, "Shew me thy faith without thy works, and I will shew thee my faith by my works" (James 2: 18). Faith, then, is not *saying* what we believe, but *acting* on our belief.

The story is told of a man who during the Civil War came to President Lincoln with a vest which he said would stop bullets. He wanted the President to stock up the whole army with these vests, and he wanted the order right away. "All right," said Lincoln, "we will try them! You put the vest on and I'll get a soldier to fire at you." But the man demurred. He did not have faith enough in his vest to test it on himself. How many Christians are like that? Many of us do not have faith to the uttermost in Christ. Our faith is not adequate.

2. *What faith does.* When a man has faith in Christ, he has *peace.* Why should troubles disturb a man's soul when he knows that "all things work together for good to them that love God" (Rom. 8: 28)? A sailor who believes in the buoyancy of his ship to weather the storm is not frightened by the storm. He has assurance in his soul, however threatening the waves that beat upon his ship. So a man of faith, in the storms of life, will have peace in his soul. The rains may descend, the floods may come, and the winds may blow, but his house falls not; for it is founded on a rock.

Such a man enters into the *grace* of God. What is the grace of God? Look at Jesus and see! Note his graciousness toward the sinner; toward the helpless; toward his friends; toward his enemies! A person can afford to be gracious when he knows he belongs to God. A man becomes vindictive when he is thwarted, defeated, outdistanced, but the person who has faith in Jesus knows he is on the winning side, and so he can afford to be gracious.

Such a spirit brings *joy* into the soul. So, like Bunyan's Pilgrim ever looking at the gleam ahead that shines from the Celestial City, we journey joyously on. We rejoice in tribulations as the mountain climber rejoices to scale a height; for we expect to reach the height, and as we climb we feel a strength greater than our own. So we climb up the mountain of life with faith giving us peace and joy and strength until we reach the height where we are at one with God.

This, then, is what it means to have Christ as a personal Saviour. It is much more than believing this or that about him. It is walking day by day with Christ, in absolute assurance that he *is* and that he *is with us* as our Friend and Helper. We walk not only *as* he walked; *we walk together* with him. We treat people as he treated them, because he is part of us; we are gracious as he was gracious; we rejoice in God as he rejoiced in God. The circumstances of life become a part of his plan for us.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

"No experience necessary." That statement frequently appears in "Help Wanted" advertisements, particularly now when workers are in great demand. But, while it may apply to certain jobs, it is not true of the Christian life. For the Christian life is based on experience. Instead of saying, "No experience necessary," it is rather true of the joys and the privileges of the Christian life to say, "Only persons with experience need apply." Now, what is that experience? Jesus said, "Except a man be born again, he cannot see the kingdom of God." Evidently, therefore, something has to happen first before we can take our place in God's kingdom. What is it that must happen?

Developing the Idea

At least two things must happen before one can have a Christian experience. In the first place, one needs the experience of becoming aware of God's call to his life. No one can say how it will come; for God can use as many different ways to approach people as there are people. To Lydia it came as the realization that Christ could use her life as he was using Paul's. But, however it comes, the first step that leads to the Christian life is the discovery that God is "ringing your number"; that God wants you to become a Christian.

Take, for example, the experience of the boy Samuel. He had been placed in the house of the Lord under the instructions of Eli, the high priest, so that every day he came into contact with the things of religion. But one day, all this took on profound personal significance for *him*. He heard God calling *him*. Like many of us, he had to be helped at first to understand that God was calling his life. It is significant that he was a child when the call came, because most of us have our first religious awakening when we are young.

George Lorimer was an outstanding actor who could pack the largest theater in Boston with people who came to enjoy his acting. One night as he was leaving the stage door, an old woman handed him a religious tract which he absentmindedly put in his pocket, and just as casually took out and tossed on a table when he reached his room. That night he could not sleep, and so he turned on the light and read the tract. Later that night the thought occurred to him, "If I can fill the largest theater in Boston with my acting, think what I could do as a minister of Jesus Christ!" He tried to dismiss the idea from his mind, but it kept coming back. That was the beginning of the sense of God's call to his life that made George Lorimer a minister of the gospel.

So, however it happens, we hear God's call when we feel we *ought* to give our hearts to Christ and follow him. That is where Christian experience begins. But to feel we *ought* is not enough. The experience of the Christian life also calls for personal surrender. And that involves several steps.

It involves, for one thing, the willingness to confess our sins to God. Sometimes we hear a person give as his excuse for not accepting Christ and joining the church, "I'm not good enough." But nobody is. A Christian recognizes that, but is willing to let God do something about it, and feels that since God is willing to forgive his sins, he will try to live to the glory of God.

Also, the experience of surrender involves the willingness to become a witness for Christ. Sometimes people get married secretly. That experience often leads to embarrassment for them so long as they try to hide it. Surely God does not want "secret marriages" of spirit. "Let the redeemed of the Lord say so," says the psalmist. God wants us to be willing to show to others that we are not ashamed to be counted for him.

And then, of course, personal surrender involves the willingness to follow Christ wherever he leads, cost what it may—first in one's own personal life, and then out into the community that needs to have the teachings of Jesus applied.

Applying the Lesson

What is the need of the members of your class as they will study this lesson? Is it to be honest with themselves and admit that they have felt in their hearts God's call to their lives? If so, help them to remember that the unique thing about the Christian life is that without surrender there can be no victory.

Or is their need the revitalization of a feeling of nearness to the Lord which they once had? Many people find Christ as their all in all, only to slip back until their Christian experience makes less and less of a difference in their lives. The difference is not in Christ or in his gospel. The difference is in them, who, like Peter, have been following "afar off."

Discussing the Problem

1. Has this statement of Christian experience left anything out?
2. What examples occur to you of how God's call came to individuals' lives?
3. How would you state your Christian experience.
4. What can you, or your class, do to help others to gain the Christian experience?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Enlistment under Christ.

PRELUDE. The hymn tune, "Veni Emmanuel."

CHORAL INVOCATION.

(Sing to *State St.* or *St. Thomas.*)

"This is the day of light:
Let there be light today;
O Day-spring rise upon our night,
And chase the gloom away." Amen.

TEMPO TEXT. Eph. 2: 8.

HYMN. "Mighty God, While Angels Bless Thee," or "There's a Wideness in God's Mercy."

PRAYERS. (Have three persons prepared to offer the following petitions.)

"I pray thee . . . . show me now thy way, that I may know thee, that I may find grace in thy sight . . . . I beseech thee, show me thy glory" (Exod. 33: 13, 18).

"Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God; and renew a right spirit within me" (Ps. 51: 9, 10).

". . . . Thou Lord, art good, and ready to forgive; and plenteous in mercy unto all them that call upon thee. Give ear, O Lord, unto my prayer; and attend to the voice of my supplications" (Ps. 86: 5, 6).

The Lord's Prayer in unison.

PRAYER RESPONSE HYMN. "O Holy Saviour, Friend Unseen," or "My Faith Looks Up to Thee."

SCRIPTURE. Ephesians 2: 4-10.

MEDITATION ON THE THEME.

What could an old campaigner in the Christian army have to say to a youth offering himself for enlistment under the Christian banner? He might say:

"Son, there is no reserve corps in this army, you know. There is only front-rank service. You cannot undergo a brief period of eager training and then retire until some future emergency.

"And there is no Secret Service division. These soldiers must be willing to wear the insignia day in and day out.

"No one is ever granted a discharge. You cannot expect to terminate your service when you marry, or when you grow middle-aged and luxury-loving.

"The pay. Oh, yes, the pay. Sometimes I get so busy in the fight that I forget the pay. But there is ample compensation. You serve under the greatest Leader the world has ever known, and you live and work with the finest people on earth. You are rewarded immediately with an inner peace that the world cannot give, and at the last you will be received into life eternal."

HYMN. "I Am Thine, O Lord."

BENEDICTION. "Now unto the King Eternal, immortal, invisible, the only God, be honor and glory for ever and ever." Amen.

LESSON 2—OCTOBER 11

Loyalty to Christ

Mark 2:14-17; John 6:66-69; Philippians 3:7-11

Mark 2: 14-17

14 And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.

15 And it came to pass, that, as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

John 6: 66-69

66 From that time many of his disciples went back, and walked no more with him.

67 Then said Jesus unto the twelve, Will ye also go away?

68 Then Simon Peter answered him, Lord, to whom shall we go? thou hast the words of eternal life.

69 And we believe and are sure that thou art that Christ, the Son of the living God.

Philippians 3: 7-11

7 But what things were gain to me, those I counted loss for Christ.

8 Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ,

9 And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;

11 If by any means I might attain unto the resurrection of the dead.

KEY VERSE: *But what things were gain to me, those I counted loss for Christ.—Phil. 3: 7*

TO BE READ EACH DAY

Oct. 5. M. Counting the Cost. Luke 14: 25-33
Oct. 6. T. A Businessman's Loyalty. Mark 2: 13-17
Oct. 7. W. The Test of the Twelve. John 6: 66-69
Oct. 8. T. The Demand for Loyalty. Matthew 19: 21-30
Oct. 9. F. Gaining All by Gaining Christ. Philippians 3: 7-11
Oct. 10. S. Contending for the Faith. Jude 3-4
Oct. 11. S. "I Would Do Good." Romans 7: 14-25

SCRIPTURE SAYS

By W. W. Adams

Fellowship with God in worship or in work can never be vital or effective until we experience the forgiveness of sins through the Lord Jesus Christ. The acceptance of Jesus Christ as one's personal Saviour then is foundational in the living of the Christian life. Indeed, it is impossible to exaggerate the importance of this vital knowledge and dynamic experience. It is the first step toward living a life at once adventurous and glorious. So it can be clearly seen that the efficacy of our Christianity turns upon the Saviourhood of Jesus Christ, the Son of God.

However, being free creatures, we must definitely choose Jesus Christ as Saviour and as Lord. There may be those who think that they can yield to Christ as Saviour without accepting him as Master, but the full-orbed Christian life is possible only when we love him as Redeemer and obey him as Lord. In short, we must immediately follow up receiving Jesus Christ as Saviour with owning him as Master and Lord.

Doubtless the reason why the church so often fails to be an evangelistic center is that there are so many in it who want to know the joy of salvation through Jesus Christ apart from the labor and sacrifice involved in being loyal to Christ's will and program.

According to the Scriptures, Jesus Christ is destined to be the Master of all men. At the name of Jesus every knee shall bow; and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Phil. 2: 11; cf. Rev. 6: 15, 16, 17). Christ, then, eventually will be my Master. However, an alternative presses for a decision: Shall I willingly surrender my will and life to him now, and enter into abundant living, or shall I resist his call, thus making it necessary for him to master me through a long process of judgments against my rebellious will, thus robbing myself at the same time of fullness of life?

The poet Tennyson speaks of being "loyal to the royal" within oneself. The root meaning of the word "loyal" is the same as the word "legal." To be loyal then is to be legal, lawful, true. It is our aim in this lesson to show how this beautiful word in this fine sense should describe our relationship to the Lord Jesus Christ. Surely, when we receive Jesus Christ as our personal Saviour, we shall desire to bring our wills into harmony with his, by conforming our lives to his ethical and moral standards and enlisting under his banner to bring his Kingdom in.

Our lesson is set forth in three passages of Scripture: the first, from Mark's Gospel, shows us how Matthew expressed his loyalty in deeds; the second, from John's Gospel, reveals how Peter illustrates loyalty in words; the third, from Philippians, affords us an instance of a loyalty expressed in life.

I. Loyalty Expressed in Deeds (Mark 2:14-17)

We here come face to face with Levi, the son of Alphaeus. He is better known to us as Matthew (Matt. 9: 9), the author of our first gospel. Mark tells us that Jesus found him "sitting at the receipt of custom"; i.e., he was a tax gatherer. The Jews were subject to Rome, and like all subject peoples, they were compelled to pay tribute to their masters. And for the Jews to pay tribute to any foreign power was always distasteful. Naturally enough, they held in hate and regarded with contempt any Jew who was engaged in the business of tax collecting. We can readily gather, then, how Matthew was regarded by his fellow-countrymen.

The Romans "farmed out" Palestine. That is, a given section would be sold to that person who promised to collect the most taxes from that area. Or an amount would be named by Rome, and any person who agreed to collect that amount would be given the assignment. In either event the person named would

be tax collector for that section. These collectors regularly were Jews.

Under such a system the tax collector would be strongly tempted to collect more than was required and keep it for himself. In the course of time the name "tax collector" became synonymous with our word "grafter." We recall, for example, that Zacchaeus admitted after his conversion that he had wronged people, and said that he would repay fourfold (Luke 19: 8).

Matthew was a "sharp" businessman to be engaged in such an occupation. But we can believe that he often sickened of the sordid business, for his ill-gotten gains brought to his heart neither peace nor joy. After all, he had a conscience, and he hungered for something that money could not buy. It is possible also that he had heard of "the Teacher of Nazareth," for Jesus was no stranger in Capernaum where Matthew collected the custom.

One day Jesus passed by. Other men may have seen in Matthew only a man to be shunned, but Jesus saw in him a man sick of himself and made for better things. To him Jesus said, "Follow me." It was no easy thing for the tax collector to do. After all, his was a lucrative business. Anyway, Jesus was only a poor carpenter and his program seemed hopelessly idealistic. But who is able to measure the arresting power of the Master's words or to sound the depth of the divine compassion expressed in his countenance when he, the Son of God, stands before a Matthew and says, "Follow me"? Jesus ever provides the necessary motivation to anyone who wants to begin traveling the High Road of life; and we read that Matthew "arose and followed him."

Then Matthew expressed his loyalty in deeds. He tendered his new-found Master a feast in his own home. What better place can a man begin to live his Christian life than right in his own home? Matthew doubtless had two good reasons for giving this feast: he wished to show his gratitude to Jesus for the new life which was now his in Christ, and he wished to introduce his friends to his Saviour and Lord.

What a strange gathering that must have been! Jesus and his disciples mingling freely with a company of "publicans and sinners." Aristocratic scribes and proud Pharisees would have scoffed at an invitation to dinner extended by the tax collector Matthew. To sit down at the same table with such "low" society would be a "come-down," indeed. But what a pleasing and winsome guest Jesus was even among those outcasts of society! However, it was not without incurring the criticism of the carping religious leaders. They asked Jesus' disciples, "how is it that he eateth and drinketh with publicans and sinners?"

Jesus answered their question. To paraphrase his words: "I know that these people are sick. My ministry is to heal. The doctor cannot help the sick except he go to them. Publicans and sinners need the physician. So I go to them." One cannot but wonder what Jesus would say to many ministers and church people today regarding their attitude toward sinners and toward the underprivileged members of society. We know what he said then: "I am come to call sinners to repentance." And he is saying the same thing right now. Certainly then if we are loyal to him and to his program, that holy task will engage our time, our talents, and our very lives. When Matthew was converted he became a soul winner. If every believer were loyal in the sense that Matthew was, millions of sinners would be brought to Jesus.

II. Loyalty Expressed in Words (John 6:66-69)

These few verses climax a long series of events. Jesus, seeking opportunity to be alone with his disciples that he might instruct them further in the things of the Kingdom, had embarked with them across the Sea of Galilee. The crowds, however, met him upon his arrival on the other side. There he taught them, healed them, and fed them (Matt. 14: 13-21; Mark 6: 30-44; Luke 9: 10-17; John 6: 1-13).

The popularity of Jesus was now at its peak. The people desired to make him king. However, anticipating their move, Jesus eluded them, and the next morning we find him back in Bethsaida, after a night spent in prayer (Matt 14: 22-36; Mark 6: 45-56; John 6: 14-21). Jesus would win the people, but he would have no following attracted to him solely by material interests. True discipleship must ever be marked by a willingness to surrender will and life to him. Many times he scattered the crowds by revealing their selfish and superficial interests. Often he subjected them to tests which seem almost cruel (Matt. 6: 19-34; 18: 8, 9; Luke 9: 57-62; 14: 25 f.).

Such a test is recorded in John 6: 22-71. The Jews were especially interested in political and economic freedom from Rome. They then would be enthusiastic for Jesus as long as they believed that he might lead Israel in a campaign to win that freedom. In short, their interest in him was largely prompted by the material blessings he afforded. This interest was greatly increased by his feeding of the five thousand. They would make him king.

But Jesus' night of prayer gave him the Father's answer as to what he should do. It is embraced in his sermon on "The Bread of Life." His mission to men was primarily to minister to their spiritual lives. (Note verses 41, 52, 60.) With that made clear, many "walked no more with him." Jesus then directed the question straight to the disciples: "Will ye also go away?" Peter, doubtless speaking for the group, answered: "To whom shall we go? Thou hast the words of eternal life. And we believe, and are sure that thou art that Christ, the Son of the living God."

In this answer Peter gave two reasons for loyalty to Christ: Jesus had the words of eternal life, and Jesus was the Messiah, God's Son. Peter's fine testimony, given at a time when many were turning away from Jesus, is indeed a splendid instance of loyalty in words.

III. Loyalty Expressed in Life (Phil. 3:7-11)

Paul might have gloried in the things of the flesh: family, position, gifts, character (read Phil. 3: 1-6), but these things meant nothing to him in comparison to what Christ meant. This becomes clear as we see:

1. *What Paul Sacrificed* (*Phil. 3: 7-8*). All that might have brought gain to him —wealth, ease, the praise of men—he willingly sacrificed for his Lord. Indeed he counted them but refuse for Christ's sake.

2. *What Paul Sought* (*Phil. 8-11*). Such is the surpassing greatness of the knowledge of Jesus Christ that Paul made it the supreme quest of his life. He says, "To win Christ and be found in him." To attain the object of his quest, Paul willingly lay at the Master's feet his life in its totality. That is the loyalty the Christ merits, and it is the loyalty with which the banners of the Lord move forward.

LESSON APPLIED

By Howard K. Williams

What Is Loyalty?

It is reported that Huxley once said, "It does not take much of a man to be a Christian, but it takes all there is of him." Here is a pretty good definition of loyalty; for to be loyal is to give all we are and have to the object of our loyalty.

General Joseph Reed, a prominent American officer in the Revolutionary War, was approached by a representative of King George who offered him $50,000 and a public office in the British government if he would betray America. General Reed replied quickly, "I am not worth purchasing; but such as I am, the King of Great Britain is not rich enough to buy me." Here is an example of loyalty, in contrast, for example, with the treachery of Benedict Arnold.

Thomas, knowing that Jesus could not

be dissuaded from going to Jerusalem, and still firmly believing that it meant death for Jesus and those with him, nevertheless bravely said, "Let us also go, that we may die with him" (John 11: 16). Here is the finest type of loyalty, a voluntary facing of death in order to be true to a friend.

Examples of Loyalty

In this lesson we have three examples of loyalty in the lives of Matthew, Peter, and Paul. Here is an interesting study of the fact that people of such different temperaments and qualities as these, may all have this same quality of loyalty to Christ, though manifested in different ways.

1. *Matthew's loyalty.* Matthew, or Levi, was a tax collector for the Roman government. His was a very unpopular occupation. He paid a huge sum for the privilege of collecting taxes, and all that he collected over that amount was his own. Therefore the chief objective of the ordinary tax collector was to squeeze all he could out of the people. But one day Matthew met Jesus, who showed him the beauty of considering and helping others. Gradually the ideal of love displaced the ideal of self, until Matthew left his self-seeking job and followed Jesus to seek good for others.

2. *Peter's loyalty.* Peter had a hard struggle in order to be loyal to Jesus, as most of us do. His personality, like our own, was complex, full of contradictions and inconsistencies. He was undoubtedly a timid man, and his readiness to talk was probably an unconscious attempt to cover his timidity.

This fight between timidity and courage is seen on the last night of Jesus' earthly life, when Peter was bold enough to go into the court of the house where Jesus was taken for trial, but not bold enough to admit being one of his followers. Later, however, after Pentecost, he stood fearlessly before a great crowd and preached Jesus. In his First Epistle, he tells us the secret of this change (1 Pet. 1: 3).

So, by a gradual process and a constant fight against his lower nature, Peter became, and is today, a great example of loyalty to Jesus. We, too, must fight our lower selves if we would be loyal to Jesus. Not until we are convinced in our own souls that there is no other greater than Jesus, even as Peter was convinced, will we be loyal to him. We must believe, as Peter said, that Christ alone has the words of eternal life, and that no one else has. While Matthew's enemy was the love of money, and Peter's his own timidity, both Matthew and Peter fought each his own battle to become loyal to Jesus. So must we fight our battles if we would be loyal to him.

3. *Paul's loyalty.* Paul represents an entirely different type of mind from that of either Matthew or Peter. While Matthew had to fight against overvaluing money in order to be loyal to Jesus, and Peter had to fight an inner timidity of soul, Paul had to fight against the overvaluation of tradition and religious intellectuality. Brought up in a Greek city, Paul probably was exposed in boyhood days to the Greek and Roman cultures in addition to that of the Jews in his own home. He soon became bilingual, able to speak with equal fluency Hebrew (or Aramaic) and Greek. He had the opportunity to study firsthand the polytheism of the Greeks and the monotheism of the Hebrews. He came to know Greek literature and could quote passages from the Greek classics. He became a zealot for the Hebrew religion by conviction; he was proud of it, and proud of himself as a member of it.

Then he came face to face with Jesus, and his mind as well as his heart became convinced that the religion of Jesus was surpassingly greater than Judaism. So he changed his loyalty through intellectual conviction. He could say, "*I know.*" Thereafter no loyalty in his life was comparable to his loyalty to Jesus. Jesus became the center and soul of his entire existence. "This one thing I do." Nothing else mattered.

Here, then, are three examples of supreme loyalty. Although each approached Jesus by a slightly different road, yet that road led to the same Jesus.

Rewards of Loyalty to Jesus

I have always looked upon John 6: 66-69 as one of the most pathetic passages in the Bible. "From that time many of his disciples went back, and walked no more with him." I think of this passage when I go into a church which once was filled with worshipers and now has only a few, or worse, a "For Sale" sign on the outside; or when I hear a father or a mother say, "I used to be active in church, but I just got out of the habit of going. We spend our Sundays out-of-doors now."

How sad Jesus must have felt as he saw the dwindling congregation! And yet his sadness was for those who went away; for he knew that they went to that which would not satisfy. He had told them of the living bread, but they preferred a stone and a scorpion. Is not this always the case? Suppose Matthew had kept his job and collected his taxes and made a lot of money and lived in luxury! His name would not have gone beyond his own little community, and all that he had accumulated would have gone to others. But choosing Christ, Matthew chose eternal riches. Things that are seen, pass away; the unseen is eternal.

Suppose Peter had gone along with the others that day! He would never have had the eternal influence that he still wields among men. But, choosing obscurity with Jesus, he has become a part of the eternal gospel. "Burying" himself in Africa, Albert Schweitzer belongs to the Kingdom that shall endure long after Hitler has taken his place as one of the most execrable characters of all history. The highest road to fame is the humble way of the Master.

Paul might have matched Gamaliel as a teacher of Judaism and died a noted rabbi; but, turning his back on such fame, Paul through loyalty to Jesus gained a high place in the Kingdom that is destined to rule the ages.

Loyalty to Jesus pays high dividends in every way. It blesses the one who is loyal, and it makes him a blessing to others, so that he is doubly blessed. If a person wants to feel like *somebody*, let him make himself *nobody* for Jesus' sake, and soon he will find people in trouble and sadness coming to him for help and comfort. Christ is needed by the world, and in their extremities needy people turn to Christ. As a Christian becomes truly loyal to Jesus, he, too, is needed by the world, so that people come to him as a follower of Jesus. "Say, mister, are you God?" asked a little boy who had been unselfishly befriended by a good man. "No," said the man with tears in his eyes, "but I do try to do what he wants me to do—what I think he would do, if he were I."

Do you ever, by what you are or do or say, remind anyone of Jesus? To do this is loyalty in its most beautiful form, and also the greatest reward of loyalty. Paul's constant ambition was to be changed into Christ's image "from glory to glory." This bewildered and chaotic world today needs nothing so much as it needs Jesus, and people who are truly loyal to him, no matter what the cost.

In a modern novel is the story of a young man who wants to give up a life of ease so that he may devote his life to the ending of war. He tries, but finds his way blocked on every hand, even by his own father, who is in the munitions business. Finally the father counsels his son thus: "Go down to Juan and finish your house and play the piano!" In other words, "Give up your holy ambition and give yourself to soft self-indulgence." The son succumbs and finally says, "All right, tomorrow I leave for Cote de Azur, and lie on the sand and get sunburned and watch the world come to an end." So ends his dream of great things and of a world at peace.

And *you?* Are you loyal to Jesus? Or, because it is easier, are you just lying on the sand and getting sunburned and watching the world come to an end?

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

If all the people whose names are on the membership rolls of Baptist churches in the nation's capital were to go to church some Sunday morning (according to a recent study made of the seating capacities of the Washington Baptist churches), only 56 per cent of them could be seated. In other words, Baptist churches in Washington have gone on the assumption that they would need seating facilities for little more than half their membership at any one time. Washington churches are probably not much different from those of other cities in this regard, and, of course, loyalty to Christ involves infinitely more than mere church attendance. Yet this may be some indication of the amount of loyalty to the cause of Christ that is represented in the average Protestant church.

We sing, "Like a mighty army moves the church of God." But does it? An army requires absolute loyalty to one's country and one's officers, or it would not be an army. The church cannot *demand* loyalty as an army can, but unquestionably the church suffers today because the average Christian is not sufficiently imbued with a sense of loyalty to his Lord and Master. When a Christian raised the question, in speaking with one of England's great naval commanders, as to what his Christian duty should be, the commander replied, "What are your marching orders?" He knew the value of obedience and loyalty to one's superiors. The Christian has the right to ask only one question, "Lord, what wilt thou have me to do?"

Developing the Idea

The church needs loyal people. It needs people whose loyalty is grounded in a personal love for the Saviour and a passion for the ongoing of his kingdom. Many people, however, join a church for some more superficial reason, and leave it when the first little thing goes wrong. A woman left the church because she did not like a slight change in the church's architecture. She had a right to her opinion, but it seems tragic that she should have quit the church for that reason. One does not join a church because he likes its architecture—or even its preacher. It helps to like both, but one joins a church because it enables him to do for his Lord what he could not do alone. Christ wants us to evangelize the world. One man cannot do it alone. But many, working together, can send out missionaries, build churches, and so on. Our loyalty to Christ is our reason for belonging to his church. Loyal church membership is one of the best ways in which we can express our loyalty to him.

A painting by Patti, called "The Vigil," portrays a young knight kneeling before the altar in a great cathedral. As he keeps his vigil, he wears three symbolic garments. First, he wears a black undergarment that covers his body from wrist to ankles. It is to remind him that he must be willing to die for his king. Over that he wears a white gown to show him that he must be willing to keep pure for his king. And over his shoulders he wears a red cape to remind him that he must be willing to be brave for his king. Paul could have worn such garments for his Saviour. Could we?

When an Episcopal clergyman receives the offering, he turns and lifts it up before the altar. Are we willing to lift these aspects of our life up into the presence of God? Take our willingness to follow Christ till death. Are we willing to lift that up to where it becomes our highest loyalty? Most people are not. They will lift up business ambition, or social engagements to the position of first importance in their lives. Paul was willing to lift up loyalty to Christ to first place. "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Will we lift up our moral life to where Christ, not appetite, demands our first loyalty? Will we lift our courage for Christ so high? A person can have the physical courage to fly a bombing plane, but not the moral courage to say no to a group of companions bent on evil enjoyment. Our loyalty to Christ needs to embrace everything—our service, our morals, our courage.

Applying the Lesson

Where does your church need a greater show of loyalty?

For years, the young men's and young women's classes in the Logan Baptist Church, Philadelphia, sat in the front pews of the church. This gesture of loyalty on their part made a deep impression on the whole life of the church. Strangers commented on it. Adults were inspired by it. And the young people themselves got more out of the services because of it.

Dependability is a crying need today. One way to show our loyalty is to be dependable; to keep our word and our promises, thus showing we are loyal to our Christian principles.

Discussing the Problem

1. Why are not more Christians more loyal to the church?

2. How would you define "loyalty"?

3. In what ways can people show greater loyalty to their church?

4. Discuss the importance of proper obedience.

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Perseverance under Christian Discipline.

PRELUDE. "Serenade," Lemare, or the melody of "Jerusalem, the Golden."

INVITATION TO WORSHIP. "Ye that fear the Lord, praise him. . . . . All the ends of the world shall remember and turn unto the Lord. . . . ." (Ps. 22: 23, 27).

INVOCATION. "Come, thou almighty King, help us thy name to sing, help us to praise! Come and thy people bless, and give thy word success; Spirit of holiness, on us descend." Amen.

HYMN. "Angel Voices, Ever Singing," or "Holy, Holy, Holy."

LESSON. Matthew 10: 16-24.

THE GLORIA. (May be chanted softly by a quartet or chorus.)

PRAYERS. (Ask four classes to prepare prayers for this time; the following may be used for examples.)

1. Eternal God, teach us this day the undying glory of enduring hardships in thy name, and may our spirits be willing and the flesh obedient. Amen.

2. O thou Unseen Friend, speak to us as we tarry in thy presence; speak to us of courage that knows no faltering, and of a faith that has no doubts. Amen.

3. Father of all men, and lover of our souls, hear us in this moment of our struggle upward toward thy perfection, and grant unto us hearing ears that thine answer to our cry for strength may be heard and heeded. Amen.

4. O Lord, our Lord, how excellent is thy name in all the earth! And for the excellency of that name make us ready to count ease and pleasure, pomp and pride, wealth and wisdom as of little worth when compared to the eternal glory. Keep us ever loyal, we pray, in Jesus' name. Amen.

PRAYER RESPONSE. The first stanza of "O Jesus, I Have Promised."

THOUGHTS ON THE THEME. Which of the disciples said, "Let us go, that we may die with him"? Why, no other than Thomas—Doubting Thomas! In all history there is no more valiant word than that of this man who was certain that death lay at the end of the road, yet would not consider staying behind in safety (cf. Acts 21: 13).

Old Bishop Latimer matched it as he was about to be burned alive for his faith: "Master Ridley . . . . we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out."

CLOSING HYMN. "Fight the Good Fight."

BENEDICTION. As we homeward go, may the bright shaft of our Lord's light and presence shine before us on the way. Amen.

LESSON 3—OCTOBER 18

Growth in Christ

Luke 2:40-52, Hebrews 5:11-14; 2 Peter 1:1-8

Luke 2: 40, 52

40 And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.

52 And Jesus increased in wisdom and stature, and in favour with God and man.

2 Peter 1: 1-8

1 Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ:

2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue:

4 Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

5 And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

6 And to knowledge temperance; and to temperance patience; and to patience godliness;

7 And to godliness brotherly kindness; and to brotherly kindness charity.

8 For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.

KEY VERSE: *But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.—2 Pet. 3: 18a*

TO BE READ EACH DAY

Oct. 12. M. "The Child Grew." Luke 2: 40, 52
Oct. 13. T. Milk and Meat. Hebrews 5: 11-14
Oct. 14. W. Faithful and Fruitful. 2 Peter 1: 1-8
Oct. 15. T. Strength in the Grace of Christ. 2 Timothy 2: 1-10
Oct. 16. F. The Stature of Christ. Ephesians 4: 11-16
Oct. 17. S. Christian Growth. 2 Peter 3: 14-18
Oct. 18. S. "Be Strong and of Good Courage." Joshua 1: 1-9

SCRIPTURE SAYS

By W. W. Adams

Faith in Christ as personal Saviour, loyalty to Christ as Master: these basic necessities lead us naturally to a third consideration for the Christian, namely, growth in Christ.

We are to study two passages of Scripture in today's lesson. In the second of these, the apostle Peter urges us: "Grow in the grace and knowledge of our Lord and Saviour Jesus Christ." One could fill pages with quotations from the Scriptures calling us to growth in the things of Christ. Paul's great prayers in his Epistles emphasize this objective. (See, in particular, Ephesians 1: 15-23; 3: 14-19.) Jesus also recognized that his disciples were ignorant of many things, and accordingly made plans for their continued growth in knowledge and in experience after his departure. (See John 14: 25-26; 16: 7-15.) The early church, from the time of Pentecost, conducted a regular school, so that the younger disciples might learn more of their Master (Acts 2: 42).

To arrest or to retard the normal growth and movements of anything that possesses life or power is always disturbing. Think of what happens when a stream of flowing water is choked. Or when a wire offers resistance to the flow of electricity. Something has to give way: the power must be shut off or definite damage will result somewhere along the line. Whose heart has not been made sick at the sight of an animal or a human being whose normal growth has been retarded? A child gripped by disease, or by undernourishment, or by inadequate exercise?

Growth in Christ calls for the use of that which we already possess. We must exercise ourselves constantly in the things of Christ. Unless we give, serve, exercise, and thereby increase in Christian grace and power, we waste away, become stunted, and die. It may be easier to observe stunted physical life, but that does not mean that there are no spiritual dwarfs in our midst. The mere examination of our church rolls will reveal incredible numbers of members whose Christian development is at a standstill. No plague of infantile paralysis or spread of tuberculosis should challenge the physical efforts of doctors and nurses more than the host of spiritually diseased should challenge the consecrated talent of our Sunday schools and churches. Certainly there is need for a great ministry of spiritual healing today.

The Christian must accept full responsibility for his growth or lack of growth. Whatever may be the forces that bear upon him and make growth difficult, Christ has made victory possible for everyone of his followers. Let us resolve to appropriate these resources which Christ has made available.

I. The Growing Christ Child (Luke 2:40, 52)

"And the child grew." Literally, "continued growing." His growth was regular, normal, uninterrupted. He also continued increasing in strength. Naturally, such physical growth called for regular, healthy habits of living. Jesus' eating, sleeping, and exercise were in conformity with the laws of physical health.

The child grew also intellectually. Translating literally, he "was constantly being filled with wisdom." Thus Luke sums up the fruitage of Jesus' wise intellectual habits. They involved going to the synagogue school and the regular worship services; reading from the law and the prophets, as his mother had taught him to do; talking with intelligent people, as we later see him doing in the Temple at Jerusalem; communing with his Father, in the out-of-doors and in prayer. All of this brought to the child a constant increase in wisdom.

Jesus' spiritual growth kept pace with his physical and mental development. "The grace of God was upon him." Because Jesus grew normally in body and mind, his Father gave to him the grace needed for each step and each task.

In all of this growth, Jesus was both passive and active. It was necessary for him to obey Mary and Joseph, and to live within the bounds of right behavior. God rewarded the child Jesus with a balanced growth, because Jesus lived in accord with the truth of God. Thus it will ever be with all of us, in every area of life, and on every plane of living.

The child grew into a vigorous boy of twelve. Then came a thrilling experience—his journey to Jerusalem and his visit to the Temple. After that, this wisest son of any household went back to obscure Nazareth and "was subject"

to Mary and Joseph. There he grew into young manhood.

As Jesus advanced in years, he simply increased the regular habits begun earlier. Luke's language is graphic when translated literally, "And Jesus kept cutting forward." This steady advance was fourfold.

1. *In Wisdom.* This was more than the mere gaining of information. Jesus increasingly learned how to live the truth he learned.

2. *In Stature.* This refers to his physical body.

3. *In Favor with God.* God was increasingly well pleased with Jesus. Because of Jesus' growth, God could have fuller and deeper fellowship with him, and could prepare him for what lay ahead.

4. *In Favor with Man.* Jesus was winsome. People loved to be with him. He was no mystic, no recluse.

II. The Growing Christian (2 Pet. 1:1-8)

Here is the point of the lesson for us. It was well for us to review the record of the growing Christ child, but that was history. What really matters is the kind of lives we are making for ourselves. Nor should any of us despair. Regardless of our past, Christ stands ready to lead us into a healthy growth in all that is vital and eternal. And now we have before us a superb passage of Scripture to guide us in this matter. The passage is in reality an appeal for certainty of salvation. Let us treat it just as it stands. In this way the demand made upon us to grow in Christ is clear and convincing. The message is sevenfold.

1. *The Appeal Is to Believers (vs. 1).* This comes as a shock to one who really thinks it through. An appeal to *believers* to make sure that salvation is theirs! Does not one's faith settle that question? Let us take nothing off the cutting edge of what Peter writes.

Peter is Christ's slave and apostle. He speaks with authority. He makes his appeal to those who have obtained faith, equal to his own, in God's righteousness. All such then are privileged to share with the apostle all that God's righteousness makes possible.

2. *The Appeal Calls for Growth (vs. 2).* "May grace and peace be multiplied." As though to say, "You have already come into God's grace and peace; may these now be multiplied." But the direction of this growth is made specific. The believer is to grow in grace and peace, "in the knowledge of God and of Jesus." God cannot increase his grace and peace in our hearts, apart from our putting into life and experience the knowledge he makes available to us.

3. *The Basis of the Appeal (vss. 3-4).* The phrase "according as" has the force of "since, because." It introduces that which forms the basis of the prayer for growth on the part of the believer. Five truths stand out in these two verses.

a) Our resources are adequate for godly living. Christ's divine power has bestowed upon us freely all things that are essential for life and godliness.

b) These resources come to us through our knowledge of Christ.

c) He calls us through his own divine character and moral worth—"glory and virtue."

d) Through these resources we learn of the great and precious promises that lie open to us in the future.

e) These rich provisions are put within our reach. On the one hand, by escaping the corruption that reigns in the world through lust, and on the other, by appropriating God's provisions for us, we become "partakers of the divine nature." Yes, that is the goal in view—that we may grow into the very likeness of God. This is the high ideal and goal of our growth.

4. *The Appeal to Growth Given in Detail (vss. 5-7).* Read these verses carefully. Do not make the mistake of assuming, as some have done, that the Christian graces named here are listed in chronological sequence, that one begins with faith and ends with love, or that love is absent until all the others are added. While one does begin with faith, one seeks to add all these graces simultaneously and not in chronological order.

The matter is urgent: "giving all diligence," i.e., make speed. God has already done some things for you; now you hasten to add, in addition to what you already possess, the graces here named and so come to full maturity.

a) *Faith* is foundational; it is given, assumed. "Add to your faith."

b) Supply *virtue*—moral goodness.

c) Supply *knowledge* — true insight, understanding.

d) Supply *temperance* — self-control, the mastery, right use, of your powers.

e) Supply *patience* — steadfastness, the staying quality of true Christianity.

f) Supply *godliness*—true piety, reverence.

g) Supply *brotherly kindness*—love of one's brothers, actual and potential.

h) Supply *love* (not charity). Remember that "God is love."

Let every student stand before this mirror of Christian graces. How much have I grown thus far? What yet remains?

5. *The Appeal Reinforced (vss. 8-9).* The author knows that unless he arouses us, we shall not heed the appeal.

a) If you possess these graces fully, idleness and fruitlessness in the knowledge of Christ will never be yours.

b) If you do *not* possess these graces, you are blind, near-sighted, and have forgotten what conversion opened up to you.

6. *The Final Imperative (vs. 10).* Peter says, in effect, "I want you brethren (fellow-believers) to make sure that God has called and elected you. Make sure of your salvation." Possibly some "brethren" would feel insulted at having their salvation questioned. But let them ponder again verses 5-7.

7. *The Final Argument (vss. 10-11).*

a) If you do these things habitually, you will never stumble (vss. 5-7).

b) You will receive a rich admission into God's everlasting kingdom. But what if one does not practice these things? What then?

LESSON APPLIED

By Howard K. Williams

The Child Grew

Of course, the child grew! If a child does not grow, then what a pity!

Once I knew a man who had only one arm. One day in the course of a conversation, the way opened for me to ask the question, "How did you lose your arm?" He replied, "I did not lose my arm. I have an arm, hand and all, perfectly formed, but it never grew, not since I was a baby."

I visited a home where there was a little baby. It looked normal, but when the mother placed it on the floor, it crawled in circles, never able to aim for a certain thing and crawl to it. Today that baby is almost twenty, but still a baby mentally. Not a cripple, not injured; it just did not grow.

Arrested development is a common cause of sorrow. Many people do not grow, and in not growing they become cripples and mentally deficient. A baby is lovable and beautiful, but an *old* baby is not.

Yet how very many people there are who never have grown spiritually! It is no disgrace, and not to be wondered at, if a new Christian makes mistakes. We should not expect a new convert to be a full-grown Christian as soon as he is born into the Kingdom, any more than we would expect a new-born baby to be a full-grown man or woman. But a Christian must grow! If it is a pathetic sight to see an old man or an old woman acting like a baby, then how must it appear to Christ to see Christians who are mature in years but still are babies in growth and development?

"The child grew." Therein lay its hope of usefulness and power. Jesus came to earth as a little baby, he grew, he waxed strong, he became filled with wisdom, and in that development it was manifest that the grace of God rested upon him.

Each of us should ask himself the question: "Have I grown since first I was born into the Kingdom?" "I know by looking over the records," said an officer of a church, "that some have not increased their contributions in the church envelope since they joined the church as school children." They had gone to work, had received increasing wages, but their giving had not grown with their income. In other spiritual matters, as in money, many Christians have a *vanishing* Christianity rather than a *growing* one. I have heard little children say, "I don't speak to you any more." I have known prominent church members who *act* that way. Some who are ever ready to discuss the question, "Shall we know each other in heaven?" would do better to settle the question, "Do we recognize each other in church?"

How the Child Grew

1. *In wisdom.* A baby learns very rapidly. It soon learns what to do to get what it wants. If it cries, and someone picks it up, it soon learns that crying gets what it wants, and when it wants to be picked up it cries! The attendants in a hospital nursery do not pick a baby up when it cries. So the baby does not develop the habit of crying just to get someone to pick it up. Hence the importance of wise training for young Christians as well as for young children.

The baby grows in knowledge of cause and effect at a very tender age. But knowledge is not wisdom. Jesus grew in wisdom. Knowledge is mere cognition, an acquirement of facts. Wisdom is knowing how to use facts to the best advantage. Jesus became acquainted with the facts of life, but he did more than that; he learned how to use facts to the glory of his Father. To take a common illustration of his, "Are not two sparrows sold for a farthing?" Yes, they were. Jesus knew that fact, and so did the people. They had bought sparrows at that price. But here is the wisdom back of the fact: if the heavenly Father knows and cares when a sparrow is killed, then even more does he care for a person whose value cannot be computed in monetary terms. Always Jesus went back of the fact to the meaning of it. That procedure constitutes wisdom.

Have you grown in wisdom? You make money. Do you know the value of money, and its lack of value? You have had sorrow. Do you know what to do with sorrow? The world has advanced in knowledge immeasurably—in machinery, means of locomotion, automobiles, airplanes, and the like. But we do not yet know how to use these things for the good of all, and so we fly in order to kill and produce in order to destroy. *Our wisdom has not kept pace with our knowledge!*

2. *In stature.* You know how the mother taught her child to stretch its arms and answer, "So big!" to the question, "How big are you?" Who cares how big John the Baptist, or Paul, or David Livingstone, or William Carey, or William Wilberforce was physically? A well-proportioned stature is desirable, of course, but it is not absolutely essential to a well-rounded life. I know a man who always felt he would have been much greater if he had been three inches taller. What advantage is a big body, if one has a little soul?

3. *In favor with God.* The finest thing that can be said of anyone is this: "He is great in God's sight." To be great in God's sight was the constant ambition of Paul. In his letter to the Ephesians, he writes: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men" (Eph. 6: 5-7). What an inspiration to right living it is, sincerely and constantly to keep asking oneself how this or that form of conduct would look to God. Jesus grew in favor with God because he could always say, "I do always those things that please him."

4. *In favor with men.* So it does matter what people think of us. I am quite sure Jesus never said, "I don't care what people think." The common people loved Jesus and admired him. He knew that some of the religious leaders hated him, and this realization wounded his sensitive heart. "Having loved his own . . . . he loved them unto the end" (John 13: 1). He loved people and wanted them to love him, but he would not do wrong in order to gain the favor of others.

We should so live that people will admire us because of the uprightness of our characters. We should advance in favor with men, but that favor should never be purchased at the price of wrong.

The Method of Growth

"Heaven is not reached at a single bound:
But we build the ladder by which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

This verse by Josiah Holland is absolutely true. The very meaning of growth signifies a *gradual* process, and we should not expect anything else, either in others or in ourselves. Peter, in the portion of his Second Epistle assigned for this lesson, indicates this gradual, "round-by-round" process. Beginning with faith, one goes on to attain virtue, knowledge, temperance (self-control), patience, godliness, brotherly kindness, charity (love). Such a grasp of the process should make us patient with ourselves and with others, as we fail and try and fail and try again, yet always striving to grow in the grace and knowledge of our Lord and Saviour.

Suggestions: You might discuss the means toward such growth in Christ: the life within and how to get it; home surroundings; the church; companionship; Bible study; practical Christian service.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

"When God wanted to give the world a Saviour, how did he do it? He grew him." This rather surprising statement, appearing in a recent article on religious education, serves to concentrate our attention on the importance of *growth* in the Christian life. It seems to be a law of life that whatever will not grow must die. Certainly we need to grow in the Christian life. "Of this I am confident," Moffatt translates Paul's statement in Philippians 1: 6, "that he who has begun the good work in you will go on completing it until the day of Jesus Christ." Conversion plants our roots in Christ, so that drawing our sustenance from him, we may grow unto "the stature of the fullness of Christ." In 2 Peter 3: 18 this truth is stated this way: "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ."

Someone has said that the Christian life can be expressed in three words: "go," "glow," and "grow." "Go ye therefore, and teach all nations, ..." "Let your light so shine before men, ..." "Grow up into him in all things which is the head, even Christ."

Developing the Idea

We are forever indebted to Luke for his summary of the boyhood of Jesus. "And the child grew," he tells us, "and waxed strong in spirit, filled with wisdom: and the grace of God was upon him . . . . and Jesus increased in wisdom and stature, and in favour with God and man." Luke not only says that Jesus grew, but tells how he grew: "in wisdom," mentally; "in stature," physically; "in favour with God," religiously; "and man," socially. In other words, Jesus grew a perfectly balanced life. How he needed it later on! What physical strength he needed for his long journeys from place to place, and for the rigorous demands of his ministry! What mental alertness he needed to cope with some

of the best-trained minds of the Pharisees as they tried to lead him to make a misstatement in reply to their tricky questions! What intimacy with God and compassion for men he needed in order to do what he did! Had he lacked any of these, his ministry would not have been the perfect whole that it was.

Several years ago, a man by the name of John L. Alexander worked out a plan for Christian growth based on Luke's statement. Making Luke 2: 52 the text of his program, he called it "the fourfold life," or "the Jesus way of living." He chose as his symbol for his work with young people the Greek form of the cross, and in each arm of the cross placed a letter that would stand for a phase of the fourfold life. Thus, *R* stood for Religious, *S* for Social, *M* for Mental, and *P* for Physical. His challenge to young people was to seek to grow in these various ways.

On the basis of his suggestion, let us work out a plan to test our own personal growth. If we put the four letters *R S M P* in a straight horizontal line, place a square under each, mark an *X* in each square, and draw a straight line through them, we shall have charted a "curve" of Jesus' growth. It will be a perfectly straight line. That is, no side of his life remained underdeveloped. His is the example of the perfect development of all God's gifts. Now, under his line, let us begin to chart the "curve" of our own development.

Under the letter *R* (Religious) let us put five squares and label them (from bottom up) "Makes no profession of the Christian faith," "A professing Christian," "Lives his profession," "Works at being a Christian by service in the church," and finally, "Nourishes Christian life by personal Bible study and prayer." There you have five squares in a vertical row. At this point our chart would look like this:

R — S — M — P

- ☐ Nourishes Christian life by personal Bible study and prayer.
- ☐ Works at being a Christian by service in the church.
- ☐ Lives his profession.
- ☐ A professing Christian.
- ☐ Makes no profession of the Christian faith.

Mark an *X* in the square that represents your state of Christian growth. Then go to the letter *S* (Social), under which put five squares to represent the following stages of growth, reading from the bottom up:

- ☐ Actively tries to carry out some service for others.
- ☐ Considerate to others outside of home (regardless of race or class).
- ☐ Considerate and courteous in the home.
- ☐ Friendly and agreeable (a liking for people).
- ☐ Thinks too much of self (self-conscious or selfish).

Again, mark with an *X* the square that you feel most nearly represents your social growth, and go to the letter *M* (Mental), indicating the following steps:

- ☐ Seriously studies the Bible with a fair degree of regularity.
- ☐ Makes serious effort to increase education.
- ☐ Reads some good books and magazines that can stimulate mental growth.
- ☐ Reads only newspapers and popular magazines.
- ☐ Does not like to study.

Again, mark with an *X* and go on to the letter *P* (Physical), whose five stages might be:

- ☐ Uses strength for service.
- ☐ Seeks to promote health by attention to diet and exercise.
- ☐ Has good physical habits.
- ☐ Takes health as a matter of course.
- ☐ Has habits that are harmful to health.

When you have placed an *X* where you feel it belongs in each section of Growth, draw a line, left to right, from *X* to *X*, to get your "curve." How much does it lack being a straight line? Are you satisfied with it? Where does it reveal you need to grow to make the most of God's gifts? Remember Jesus wants us to make the most of all our gifts; for he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength."

Applying the Lesson

In a sense, we have been applying this lesson all along. In Christian growth we need to remember that we are to plant and water our spiritual gifts, and if we will just let them be used for others and for God, God will give the increase. The more we live for Christ, the less we live for self, the more we shall grow in the Christian life.

Discussing the Problem

1. What changes would you make in the "ladders of growth" suggested? Make a series of your own.
2. What is your church doing to make better Christians of those who have accepted Christ as their Saviour?
3. What can be done to help people grow "from strength to strength" in the list suggested in 2 Peter 1: 1-8?
4. What forces in your community militate against Christian growth?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Advancement in Christian Rank.

PRELUDE. The hymn tune, "St. Agnes."

CALL TO WORSHIP.

"O worship the Lord in the beauty of holiness" (Ps. 29: 2).

"Give thanks unto him; bless his name" (Ps. 100: 4).

INVOCATION. O God, we do not ask to know the future, but as we come into thy presence today we ask for a new realization of thy love and care, that we may face life without fear. Amen.

OPENING HYMN. "O Bless the Lord, My Soul," or "O Master, Let Me Walk with Thee."

SCRIPTURE. 1 Corinthians 13. (Read responsively by two people, or by the entire school.)

PRAYER. O thou Creator of the sun, moon, and faraway stars, thou matchless workman, may we in awe contemplate thy works and realize how far short of thy glory we have fallen. Then, in contrite humility, may we yield ourselves to thy hands. O mould us anew, Master Potter, make us vessels of honor in thy beautiful house! In Jesus' name. Amen.

HYMN. "Take My Life and Let It Be."

BLACKBOARD TALK. (The leader may take charge of this, or appoint someone talented in using chalk.)

Across the bottom of the board draw a line from side to side, and label it, "Level of Childish Things." On this line draw blocks marked, "Anger," "Malice," "Rivalry," "Laziness," "Indifference."

Across the upper portion of the board draw a line from side to side, and label it, "Level of Full Knowledge of God."

From the lower line to the upper draw two lines to represent the sides of a ladder. One by one, put in rungs, beginning at the bottom, and marking them as they are done: "Temperance," "Meekness," "Longsuffering," "Gentleness," "Joy," "Goodness," "Peace," "Faith," "Hope," and "Love."

When a person is converted, he lives on the childish level as regards spiritual things. He loves the childish things, because these are his old playmates. He sees, however, that there is a more desirable level above him. But how is he to make the change? He cannot fly. God shows him a ladder with rungs so far apart that none may be missed in the climb. The way is provided, but the question is, will the convert be content to stay where he is, will he get tired part way up, or will he go on triumphantly?

How far are *you* on your journey to the fuller knowledge of God?

HYMN. "I'm Pressing on the Upward Way."

BENEDICTION.

LESSON 4—OCTOBER 25

Steps toward the Solution of the Alcohol Problem

Ecclesiastes 10:17; Amos 5:21-24; Romans 14:19-21; 2 Corinthians 6:17; 1 Peter 4:1-5

Ecclesiastes 10: 17

17 Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!

Amos 5: 21-24

21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

22 Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

23 Take thou away from me the noise of thy songs; for I will not hear the melody of thy viols.

24 But let judgment run down as waters, and righteousness as a mighty stream.

Romans 14: 19-21

19 Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20 For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21 It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

2 Corinthians 6: 17

17 Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

1 Peter 4: 1-5

1 Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin;

2 That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

3 For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries:

4 Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you:

5 Who shall give account to him that is ready to judge the quick and the dead.

KEY VERSE: *But let judgment run down as waters, and righteousness as a mighty stream.—Amos 5: 24*

TO BE READ EACH DAY

Oct. 19. M. Daniel's Solution of the Liquor Problem. Daniel 1: 8-16
Oct. 20. T. The Body under Control. 1 Corinthians 9: 24-27
Oct. 21. W. Eating for Efficiency. Ecclesiastes 10: 12-17
Oct. 22. T. Justice and Righteousness. Amos 5: 21-24
Oct. 23. F. Serving Others by Denying Self. Romans 14: 19-21
Oct. 24. S. Keeping God's Temple Clean. 2 Corinthians 6: 14-18
Oct. 25. S. Living to the Will of God. 1 Peter 4: 1-5

SCRIPTURE SAYS

By W. W. Adams

It is hardly necessary to raise the question, Is alcohol a problem? The dire effects of alcohol as a beverage are everywhere in evidence. Judging from pronouncements appearing from time to time in their journals, even the liquor dealers themselves, conscienceless though we may think them to be, have their moments of misgiving. They contemplate the sorry depths to which the liquor traffic has plunged the nation, and counsel the trade to maintain some semblance of respectability, lest there be an unfavorable reaction on the part of the American people. They fear that the people may rise in opposition to the sale of alcoholic beverages, and put an end to their lucrative business. Moreover, those who use liquor must sometimes have their sane moments, when they, too, must face the facts.

The consideration of steps leading to the solution of this problem is much to the point; and that there is a solution, I have no doubt. The framers of the theme of this lesson are practical men, not visionaries. They are working and praying that an end may be put to the liquor traffic. But they realize that the battle before them will not be an easy one to win. They know that before victory can be sighted there will have to be a careful program of education worked out and carried through.

Therefore, it will be the aim of this lesson to suggest some steps by which we may move toward the eradication of this evil. First of all, let us determine not to give up the fight. Many unfortunately have given up. They argue that the liquor interests are so deeply entrenched in our modern life, so fully enjoying the sanction, even the support, of the government, and have such strong financial backing, that it is useless to oppose them. Further, they maintain that human nature is so wedded to the use of beverage alcohol that nothing can be done. Let us, however, remind ourselves that the task before us is not an impossible one.

In the second place, let us realize that we are in for a long, hard fight. Let us know at the outset that the complete and final cure of this evil will not be easily or quickly effected. The history of Prohibition has many lessons to offer. But even though we may not immediately see the desire of our hearts fulfilled, we should give to so worthy a cause our highest and best efforts.

It takes time to create a conscience against an evil. Who can doubt that war is an evil? Floods of literature have fallen upon the world during the last quarter of a century all sounding the same note, "It must not happen again!" Yet here we are again, caught this time in the ravages and destruction of a global war. Naturally, all of us are concerned in the winning of this war, and yet a far greater problem confronts us: how can we win the war against war? Just because the cannons roll again and bombs drop death on every continent of the world, shall we give up the battle? A first lieutenant in our army, the father of a one-year-old son, said before leaving to join his unit, "I should not mind giving my life in this war, if I could be assured that by so doing, my son will have a decent world in which to live; but if this war is only going to lead to another, what's the use?" Yes, it takes a long time to create a genuine and intelligent conscience against an evil such as slavery, war, or the liquor business.

America needs God, and America needs sober men in the fighting forces and in the factories supplying those fighting men with the materials of war! A question for each one of us, then, is this: "What am I doing to create a Christian conscience against the liquor evil?"

Much depends upon the course you

and I take in this matter. Can we hear the groans arising from wives, mothers, sweethearts, and children of the victims of alcohol and not care? Are we alive to the fact that the time is ripe for the proclamation of the whole counsel of God concerning sin, righteousness, and judgment to come? Do we really believe that we live in a world where moral and spiritual laws operate as unerringly as do the physical laws? Then if we have any faith, or courage, or convictions, let us take our stand, and make ourselves heard and our influence felt.

It is against the background of this appeal that I would draw attention to the five passages of Scripture printed in our lesson text.

I. The Kind of Leaders We Need (Eccl. 10:17)

A nation tends to take on the qualities of its leaders. What sort of leaders will bring blessing to a land? This verse from Ecclesiastes gives us a clear answer: "When thy king is the son of nobles." Undoubtedly the nobility here meant is more that of character than that of wealth or social standing. "And thy princes eat in due season, for strength and not for drunkenness." They eat not in gratification of their baser appetites, but for health, vigor, and stamina. As we often say, "They eat to live, and not live to eat." Leaders unable to control their physical appetites can scarcely be expected to rule wisely.

How woefully lacking in the church and in the nation are high-grade and unselfish leaders! Well, then, how may they be secured? The answer is plain. If our religion is vital and our democracy really works, we who are the God-fearing citizens in this "land of the free, and the home of the brave" will find and place in office the kind of leaders America needs. This would indeed be a most important step toward the solution of the liquor problem.

II. How We May Please God (Amos 5:21-24)

This question may be answered negatively and positively:

1. Negatively, we cannot please God by a mere participation in religious ceremonies. Amos reveals to us clearly the emptiness of formal religion. With him, even scrupulous and regular temple attendance was not enough. Such a practice was never to be counted an end in itself. "To go to church" was a mere futility, if one immediately after was "free to do as he pleased."

2. Positively, we please God only when through our daily lives we promote justice and righteousness in the world. When participation in religious ceremonies contributes to this end, then God is pleased with temple service. Otherwise he hates and despises Israel's feast days and solemn assemblies, and will have no regard for their offerings. God would have us understand that there must be a vital connection between religious professions and everyday living. Our deed must harmonize with our creed, and our walk with our talk.

III. How We May Help Others (Rom. 14:19-21)

To feel the full burden of this message, read all of Romans 14. Then ask yourself this question: should the strong have regard for his own rights and abilities, or should he also have regard for the interests of his weaker brother? It is apparent that for the Christian there can be but one true answer to this question.

For Paul, it is not enough to keep within the laws of decency in eating and drinking. Many pride themselves that they are able to regulate these practices intelligently. By self-control, they say, they never become obnoxious to others. The great apostle argues that all this is beside the point. An action cannot be defended on the grounds that it is harmless; it must always be helpful as well. A guide to the Christian with reference to his habits is the question. Will it edify?

The Christian's first concern, anyway, is not "eating and drinking." Jesus made that clear in the Sermon on the Mount. He said: "Take no thought . . . . what shall we eat, or what shall we drink . . . . for after all these things do the Gentiles seek" (Matt. 6: 31-32). Paul echoes the same thought. So then, if the eating of meat or the drinking of wine "destroys the work of God," i.e., causes some weak person to stumble, the Christian must discontinue the practice.

IV. How We May Gain God's Favor (2 Cor. 2:17)

In Paul's day there was the tendency, at least in the city of Corinth, to compromise with the moral uncleanness and idolatry of paganism. The apostle recalls that God promised to bless Israel on condition that the nation keep itself free from the abominations of surrounding nations. Much more then, he reasons, should Christians refrain from every semblance of evil. Only so can they be effective witnesses in an evil world. There is little basis here for that which often parades under the guise of broad-mindedness.

V. What the Christian Warfare Calls For (1 Pet. 4:1-5)

As Christians our warfare is against sin. As Christian soldiers we will have no traffic with the evils of the world about us: "lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." Though we must live in the world, we will not allow ourselves to be spotted by it. We will have but one will, and that is to do God's will in the world. We must expect to be laughed at, sneered at, and shunned; but we may find comfort in the fact that God, and not the world, is our judge.

Surely, no one can take these Scripture passages to heart and continue to condone the liquor traffic. The alternative is ever before us: shall we do God's will in the world or do the will of the flesh? Certainly we cannot do both.

LESSON APPLIED

By Howard K. Williams

Since this is the last of four temperance lessons for the year, let us recall the angles of approach to this matter in the three lessons prior to this one. On March 8 we considered *why* people drink alcoholic liquors; on June 28, the facts concerning alcohol in relation to the fictitious claims of advertisers; on September 6, the alcohol problem, both ancient and modern. In the lesson for today we shall suggest steps toward a solution of this ever present problem.

The Right Leaders

Ecclesiastes is full of wise sayings, but none wiser than this: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" The first step toward the solution of the alcohol problem is to have the right kind of leadership.

I have on my desk a clipping which I cut from our daily paper this week. Here is one of the headlines: "W. H. Stayton Dies; Father of Repeal." The article tells that Captain W. H. Stayton, retired navy officer and ship operator, died at the age of eighty-one years; that he was founder and chairman of the board of the Association against the Prohibition Amendment; that he wrote six hundred personal letters to his closest friends; that he financed the drive for the return of legalized liquor. "A total abstainer himself," the article says, "he gave his full time to the cause of liquor for nearly fifteen years, serving without salary." What a record of leadership in a bad cause! What an epitaph for a tombstone: "The Father of Repeal!"

At the Cleveland session of the Northern Baptist Convention, Dr. George B. Cutten delivered an address, entitled "We Are at War." The address made such a profound impression that the convention voted to give it the widest possible circulation. Relative to Pearl Harbor, Dr. Cutten writes: "One naturally wonders whether seventy-seven days of prohibition at Pearl Harbor before

December 7, instead of seventy-seven days afterward, might have saved us from the worst naval defeat this country has suffered in its one hundred and sixty-six years of history, and whether we might have been saved also the sorrow and loss caused by the deaths of nearly three thousand who were killed there."

Dr. Cutten has some pointed remarks about the leadership which sanctions, as our nation does, the selling of beer and liquor to our armed forces: "Barrooms, taverns, and beerhalls are not fitting schools for soldiers who have a world war on their hands, and army officials who think otherwise should reassign their thinking to competent heads." He quotes Van Loon as having declared that Singapore "maintains a set of barrooms the splendor of which is famous all over the Orient." He quotes the French editor, Payot, as having written in 1925 that "alcoholism, under the indifferent eyes of the authorities, is, indeed, destroying the nation." After the recent French debacle, the government declared: "Alcohol was the chief cause of the French armies' collapse, and the worst of France's four greatest problems." General Petain said, "Our soldiers were drunk and could not fight. Since the victory of the World War, the spirit of pleasure, of riotous living and drinking has prevailed over the spirit of sacrifice."

Well, there you have it! We must have decent, sober leadership — leadership which believes in sobriety. Leaders today who have not learned that drunken soldiers and sailors are not victorious forces, are not safe leaders. Let us demand sobriety in leadership. The American people still can speak with authority if they *want* to!

The Wrong Attitude

Why do people drink liquor, and why do people propagate the liquor business? One word will tell the whole story —*selfishness.* One of the most diabolical things done in recent years was the incorporation of a cross in a liquor advertisement. Think of it—the insignia of sacrifice, the emblem of all that is holy, the representation of that which Jesus said a man must take up in order to follow him—that on a liquor advertisement!

We know, of course, how false the advertisement is. We know that selfishness, not sacrifice, lies at the basis of the drinking of alcoholic beverages and of all tolerance of it. The motive on the part of the drinker is momentary pleasure, or escape from reality, or indulgence of self, not abstinence for the sake of another. On the part of the dealer, it is money, material gain, not service at all. Indeed, consideration of the welfare of others has no place in the liquor business.

A good story, told many years ago, was entitled, "Buy Your Own Cherries." It was about a man who spent his week's pay in the barroom every Friday night, while the family suffered. One Friday the bartender displayed some beautiful cherries which made the man's mouth water. So the man said, "Give me some cherries!" In a surly tone the bartender replied, "Buy your own cherries!" "That I will!" said the drinker, and thereafter stopped spending his money for drink.

The point is, the man who sells liquor does not care about his fellows. His whole concern is self. And the man who drinks, in his very drinking, declares himself as controlled by selfishness.

The man who drinks a little and stops when he wants to is just as selfish as the man who cannot control himself; for selfishness, in lack of thought for others, lies at the root of both. When one's liberty becomes another's downfall, one is utterly selfish to assert that liberty.

The Right Attitude

The first aspect of the right attitude toward the alcohol problem is regard for God. Ponder the meaning of Amos 5: 21-24. God is not pleased with drunken revelries.

The second aspect is regard for man. Consider the message of Romans 14: 19-21: "Follow after the things which make for peace, and things wherewith one may edify another. For meat destroy not the work of God. . . . . It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak."

Sometimes small boys wrap bricks in paper and put them in dark places where people will stumble over them. Strange kind of fun—this tripping people in the dark! Yet it is no more strange than causing people to stumble morally and spiritually. Unthinking children do the one, but adults, who ought to know better, do the other.

We cannot stop the evil of intemperance until we exercise the spirit of altruism—the spirit that is willing to sacrifice selfish desires for the sake of others.

We must make up our minds as to what is right, and keep them made up. Jesus suffered for others. We must do that, too. Read 1 Peter 4: 1-5. A Christian has to stop doing those things which harm others, for the sake of others as well as himself. Yet, strangely enough, otherwise good Christian leaders sometimes block the temperance movement. All too frequently church members drink liquor. They know what strong drink does to others, and what havoc it brings into homes and to the nation, but they do not care enough to stop drinking it themselves. Such is an intolerable situation.

VIEWPOINT OF YOUTH

By Clarence W. Cranford

Stating the Case

Thank God we live in a democracy where men believe the state was made for man and not man for the state! Since democracy rests on "the consent of the governed," it naturally follows that the masses must be enlightened. In other words, education becomes, not a luxury, but a necessity, if democracy is to function as it should. And yet, the National Forum advises us that the people of the United States are now spending more than twice as much annually for alcoholic beverages as they are for all education.[1] What is likely to be the future state of any society where that is true?

Developing the Idea

There are two things about which we would do well to be worried. One is that in recent years the use of alcoholic beverages has increased at an alarming rate in the United States. No one knows how much liquor was consumed in prohibition days. Unquestionably, it was sharply reduced from preprohibition days. But according to records based on reports of the Internal Revenue Bureau on tax-paid withdrawals, the amount of liquor consumed jumped from 1.69 gallons per person in 1933 to 14.33 gallons per person in 1938. Imagine! More than fourteen gallons of alcoholic beverages per person a year in the United States! Some people must have done a lot of drinking to make up for those who did not. And probably those who drank the most were people who could afford it the least. Too, the more liquor people have drunk, the less milk their children have had to drink. Dr. George Barton Cutten reports in his great speech, "We Are at War," delivered before the Northern Baptist Convention this year in Cleveland, that the first year following repeal, milk consumption in the United States dropped 37,000,000 quarts, the second year, 59,000,000, and the third year, 69,000,000. Surely we face a national problem that is bound to have repercussions on every phase of the life of our nation.

In a splendid article called "Is America Sobering Up?" that appeared in the April 1939, issue of the *International Journal of Religious Education,* the case of Dayton, Ohio, was cited as an example of what is happening in our country. About three years ago, the schools of that city had to shut down for a while because of a deficit of about $60,000 in school funds. The schools were idle so long that graduates from the high

[1] *Alcohol Problems Visualized.* The National Forum, 850 E. 58th Street, Chicago, Ill.

schools that year could not enter many grade-*A* colleges without taking extra work to make up for what they had lost. Some newspaper reporter figured out that the school board's deficit represented *one day's business* for the liquor interests of Dayton. An investigating committee appointed by the Chamber of Commerce of that city discovered that the citizens of Dayton were spending in 729 beer-selling establishments and 8 liquor stores, $398,000 a week, while in the same period they were spending in 449 independent and 121 chain grocery stores only $285,000. In other words, the citizens of Dayton were spending per person a week 95 cents for groceries and $1.32 for alcoholic beverages.

Now, Dayton is no more wicked or foolish than any other average American city of its size. It simply goes to show the problem we are up against in this country. More money for liquor than for groceries. It seems unbelievable, yet the figures showed it was true. And by every device of advertising, the liquor industry is trying to get the consumption of liquor to increase. They do not advertise for nothing. They advertise to create the desire on the part of more people to want more alcoholic beverages.

The second thing about which we do well to worry is that the nature of liquor has not changed a bit. In medicine, alcohol is classed as a narcotic. It belongs to the family of narcotics along with opium, belladonna, and the bromides,[2] which is the sleep-producing family. It impairs the nerve centers to produce, in this order, sleep, stupor, coma, and death. It seems to stimulate the heart by causing partial paralysis of the inhibitory centers. Having lost its master for a time, the heart rattles away at its own sweet will. Not only that, but, being a narcotic, alcohol is a *habit-producing drug,* causing moderation to slip into excess and excess into tragedy. In their book, *An Old Fight in a New Arena,* Paul Carter and Kenneth Cober point out that William Allen White, M.D., of St. Elizabeth's Hospital, Washington, D. C., estimated that out of ten who start out to practice moderation—"take it or leave it," as they would say—three would get caught and become addicts. Working independently, Dr. W. J. Mayo, internationally known doctor, reached exactly the same conclusion, and added that there was no way of knowing ahead of time which three out of the ten it would be. Three out of ten! That is too many to make moderation a possible method of dealing with the problem.

Applying the Lesson

Well, what can we do about it? Let us suggest several possibilities.

[2] Pointed out by William Louis Poteat in his splendid little book, *Stop-Light.*

1. Face the problem frankly and fearlessly.
2. Decide what we will do personally about it, realizing the safest way to handle liquor is to leave it alone.
3. Study the problem. Several fine books and articles have been suggested in this lesson.
4. Promote temperance education in the Sunday school. Why not have a poster contest in the Junior, Intermediate, and Senior departments, making material available for study and giving prizes for winning posters? The posters could then be displayed in the church.
5. Support what temperance organizations are in existence through gifts and interest.
6. Follow Christ, for surely he whose life is fully dedicated to Christ will not take chances with that which will harm his example, his effectiveness, and, in time, his health.

Discussing the Problem

1. What facts do you know about the liquor situation in your community?
2. What indictments can you bring against the liquor industry?
3. Has the church a responsibility with regard to promoting temperance? Why?
4. What factors complicate the problem for youth (such as the fear of being "kidded" for not drinking, etc.)?
5. What difference should Christ make to our attitude on this problem?

SCHOOL AT WORSHIP

By Glenn H. Asquith

THEME. Respect for "Out-of-Bounds."

PRELUDE. "Jubilate Deo," Silver; or "Joyful, Joyful, We Adore Thee."

CHORAL INVOCATION. The Lord's Prayer. (If the music for this is not available, repeat the prayer in unison, while the pianist improvises softly.)

CALL TO WORSHIP. "Lift up your eyes to the heavens, and look upon the earth beneath: for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be forever, and my righteousness shall not be abolished" (Isa. 51:6).

HYMN. "Come, Thou Fount of Every Blessing."

SCRIPTURE. 1 Thessalonians 5:1-9.

RESPONSE. Sing softly one stanza of "How Firm a Foundation."

PRAYERS. (After a moment of silent devotion, as the piano continues the response hymn, call for spontaneous prayers:)

For greater purity of thought, like the thoughts of the sinless Christ.

For greater purity of word, like the words of him who spoke as never man has spoken.

For greater purity of deed, like the deeds of the Wonder-Worker of Galilee.

CLOSING PRAYER. Our thoughts are open unto thee, O God; our words are repeated in thine ears; and our deeds are all judged before thee. Have mercy upon us, then, in thy longsuffering and tender grace, and strengthen us to better living. Amen.

HYMN. "I Would Be True."

MEDITATION. Why is there evil and suffering in the world? Could it be because people do not respect God's decrees concerning what is "out-of-bounds"? Is it possible that people bring disappointment and suffering upon themselves by their own efforts to avoid responsibility? Can it be that those who do not want to be bothered by practicing the golden rule are really making themselves victims of the rule that "whatsoever a man soweth, that shall he also reap"? Human experience proves not only that those things are possible, but also that they are inevitable. And, the innocent must suffer with the guilty.

The selfishness and greed of some bring sorrow, suffering, and destruction upon others as well as upon themselves. Are we ourselves guiltless? Are we keeping within the bounds of God's law of love? Let us all trace the source of our sorrow and unrest, and find out whether we have been keeping within the bounds of Christian life and example!

HYMN. "Who Is on the Lord's Side?"

BENEDICTION. Mizpah in unison.

INSTRUMENTAL POSTLUDE.

■

THE CRIMINAL TREND

Joseph T. Zottoli, Associate Justice of the Municipal Court of Boston, has made an exhaustive study of criminal trends. His findings, reported by *The International Student,* are startling.

"Take all the jails and the houses of correction of the state, bunch them together, and you will find that 95 per cent of the prisoners in them are there because of alcoholism and crimes connected with it.

"In the State's prison and the reformatory for men and the reformatory for women, you will find practically 50 per cent of the prisoners are there because of crimes related to alcohol.

"At least 95 per cent of those at the state farm are there because of liquor and crimes connected with liquor. . . . .

"Wartime prohibition and the Eighteenth Amendment, 1917-1920, reduced the inmates of jails and houses of correction in this state from a forty-year average of 25,000 to 4,300, an 86.5 per cent drop from legalized liquor times. Today we are just where we were forty years ago. What has caused this? Nothing but liquor."

The Book Browser

This Month Presents Biographical Sketches, Essays on the Art of Living, Legal Advice for Church Leaders, and an Invitation to Worship

THERE is something in the Bible about Christians being wise as serpents and harmless as doves. That is perfect living, and would that we all might attain unto it! But not many will be able to do so. If the preacher must make a choice between the smartness of the serpent and the harmlessness of a dove, the Browser would prefer to see him choose the latter. The parson who lacks smartness may often be imposed upon, but at least the members of his congregation will have confidence in his integrity and good intentions.

■ These observations, however, are not intended to minimize the commendable efforts that have been put forth by Norton F. Brand and Verner M. Ingram, both of them lawyers, in preparing *The Pastor's Legal Adviser*.[1] This book, as its title indicates, is designed to give the pastor reliable counsel in those situations in which it will be greatly to his advantage to know what the law is. Such situations, rest assured, may arise in any pastorate at any time.

Take, for illustration, this little point: "A church which employs the services of a sexton must compensate him, whether or not the by-laws were observed in employing him; nor will the fact that an auxiliary society agreed to pay a part of his salary defeat recovery of the whole from the church." The Browser is glad to see that the law is determined that the sexton shall have his due. After all, a sexton who will keep a church neat and clean, and warm in winter and cool in summer, is a treasure to be prized.

Mention of a few of the many topics treated will serve to show their wide range and importance. Under "Basic Religious Rights" there is a discussion of Religious Liberty, of Sunday Law, and of Disturbance of Religious Meetings. Under "Church Organization" there is a treatment of the Pastor's Call, his Authority, and his Tenure of Office, and of those statements made in church meetings which do, and which do not, constitute Libel and Slander. Under "Temporal Officers and Employees" attention is given to such matters as Liability for Officer's Negligence, Control of Revenues, Use of Premises, Power of Contract, Authority to Execute Notes, etc. There is a chapter on "Schisms and Union"; from the former may we ever be delivered! There are chapters on "Property," on "Donations," on "Tax Exemptions," on "Cemeteries," on "Marriage Laws," on "Copyrights," and on "Wills." On all these matters, obviously, it is better to be right than sorry.

The book is written in straightforward English, and therefore is easy to read. Comprehensive footnotes refer to the pertinent court decisions. There is a useful glossary explaining the legal terms employed. It seems, therefore, that this volume should be of service, not only to pastors, but to all church officers.

■ *Famous in Their Twenties*,[2] by Charlotte Himber, is a slender book of biographical sketches that should prove of interest to all leaders of youth. Young people acted as the author's "editorial board" to determine which sketches should be included. They were then written on the basis of personal interviews plus research. Because the subjects of these sketches were ambitious, had high ideals, and struggled hard against a variety of obstacles they have become famous; and the account of their careers has inspirational value for youth. Though the book, in the strictest sense, is not a textbook (the young people said they did not want that), it lends itself admirably to use in discussion groups.

In this book you will find the life-stories of Norman Bel Geddes, the industrial designer; Alec Templeton, the blind radio and concert entertainer; Leslie MacMitchell, the champion miler; Samuel Untermyer, the lawyer and government investigator; Alice Marble, the tennis star; Margaret Bourke-White, photographer and world news reporter; Daniel A. Poling, preacher, crusader, editor, and Christian youth leader; the Buker Twins, missionaries to lepers; Lowell Thomas, radio commentator; and Paul Robeson, singer.

■ Forty years and more ago, Dr. Francis Greenwood Peabody demonstrated in the College Chapel at Harvard how much might be said in an address only five minutes in length and how profound an impression might be made. His *Mornings in the College Chapel* is a classic which all may study with profit.

Of the many leaders of chapel worship at Harvard since Dr. Peabody's day, but few have met this exacting time limit so successfully as did Dr. A. C. Reid, professor of philosophy at Wake Forest College. His Harvard addresses, together with a few others of similar nature, have now been published under the title, *Invitation to Worship*.[3] We have reason to be grateful that they have thus been made available to all. These talks are biblical, thoughtful, devotional, pointed, and practically helpful. All waste verbiage has been stripped away and only the choicest thoughts are presented.

Dean Sperry of Harvard writes: "Professor Reid is a philosopher. He is at the same time a devout Christian. Many insights into our faith are given him by the disciplines of his profession. One needs only turn the pages of this book, glancing at a sentence here and there, to catch first the swift motion of the thought in brief and effective sentences—as fits the necessary form—and to find here also the reassuring second thoughts of one whose mind is accustomed to range far and wide, but who returns constantly and with increasing confidence to the Christian religion. The book is essentially Biblical."

■ Winfred Rhoades, so the Browser understands, was for more than twenty years an invalid. When he had mastered his own illness, he set about passing on to others all that he himself had learned. As a practical psychologist of wide clinical experience, he is able to treat profitably the whole art of living. In his book, *The Great Adventure of Living*,[4] he suggests "a few of the many ways by which a man can teach himself to get something more and better out of life, and also to put something more and better into the life about him." A few of the appealing chapter heads are "Growth Is Life's Business," "Be Kind to Brother Body," "What Are You Doing with Your Mind," "You Can Choose Your Emotional Habit," and "Life is Victorious Struggle."

Yours, for better living,

B. BROWSER.

Books Reviewed

[1] *The Pastor's Legal Adviser*. By Norton F. Brand and Verner M. Ingram. Abingdon-Cokesbury Press, 1942. 237 pages. Price, $2.00.

[2] *Famous in Their Twenties*. By Charlotte Himber. Association Press, 1942. 128 pages. Price, $1.50.

[3] *Invitation to Worship*. By A. C. Reid. Introduction by Dean W. L. Sperry. Abingdon-Cokesbury Press, 1942. 157 pages. Price, $1.50.

[4] *The Great Adventure of Living*. By Winfred Rhoades. J. B. Lippincott Company, 1942. 176 pages. Price, $2.00.

All books reviewed upon this page may be purchased from The American Baptist Publication Society.

DIVINITY SCHOOL LIBRARY

Timely Treatments of Vital Subjects

IN THESE BOOKS OF The Judson Press . . .

IT BEGAN IN BURMA

$1.00 Cloth
Paper, 60c

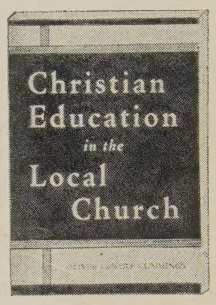
By
RANDOLPH L. HOWARD

For fifteen years Dr. Howard was a teacher in Judson College, Rangoon. During that period and on a recent tour he visited every part of Burma. He has an inspiring story to tell of his personal contacts with the missionaries. They have shown themselves true ambassadors of Christ. A book that deserves the wide reading it is now enjoying.

CHRISTIAN EDUCATION IN THE LOCAL CHURCH

By
OLIVER deW. CUMMINGS

By writing this book, the author has made a substantial contribution to the literature on Christian education; and the Publication Society in order to give the book the widest possible circulation has made the price very low. It offers an excellent survey of the total educational responsibility of the church. Plans and techniques advocated will find practical application.



$1.00 Cloth
Paper, 60c

WORSHIP IN THE CHURCHES

$2.00 Cloth
Gold Stamped

By WILLIAM ROY McNUTT

Showing a firm grasp of the subject, the author makes a careful study of the aspects of worship in today's churches and offers constructive criticism and suggestions. It is an important book in two ways: It presents the study of corporate worship with authority and clarity; it is one of the few books on this subject by a Baptist.

BAPTISTS: THEIR MESSAGE AND MISSION

By HILLYER H. STRATON

This history of the Baptists is unusually appealing in the light of present conditions. Its implications are world wide; its treatment is inspiring. Baptist emphases upon the authority of the Bible and practice of Christian democracy were never more significant. A chance to brush up on your knowledge of the Baptists and their distinctive beliefs.

$1.25 Cloth

SQUARING UP 50 TALKS TO JUNIORS

$1.25 Cloth
Gold Stamped

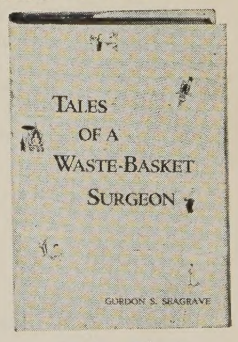
By JULIUS FISCHBACH

Leaders of boys and girls will welcome this sparkling book, written by a young pastor who has made a name for himself in his work with children. His talks, which make use of objects in a unique way, are valuable lessons for juniors. He also introduces children into the talks wherever possible. A mine of fresh, usable material!

TALES OF A WASTE-BASKET SURGEON

By
GORDON S. SEAGRAVE, M.D.

The foundations of Dr. Seagrave's present courageous fight in war-torn Burma were laid at tremendous physical expense and with great spiritual fortitude. Today, his name is often seen in the news of the Burma theatre of war, but his bravery is as usual tempered by modesty and a sense of humor. Read his story, written before the war as no one else could write it!



$1.25 Cloth
"Waste-Basket Surgery," $1.00

THE AMERICAN BAPTIST PUBLICATION SOCIETY

The Judson Press

72 E. RANDOLPH STREET
CHICAGO, ILL.

1701-1703 CHESTNUT STREET, PHILADELPHIA, PA.

352 S. SPRING STREET
LOS ANGELES, CALIF.

Order from Nearest Supply House — *Add Sales Tax Where in Force* — *Stores Also at Kansas City and Seattle*

Let's study the Bible!

● MOST of us know something *about* the Bible . . . . that it contains the Old and the New Testaments, that it is the world's "best seller," that it is now printed in a thousand tongues and that it is used in hundreds of thousands of churches the world over. . . . .

● But how well do we know the *Bible itself?* How familiar are we with Genesis, Isaiah, the Four Gospels, the Acts, the Epistles? How intimate are we with Bible characters . . . . Abraham, Moses, Peter, Paul? What do we know about Jesus and his matchless teachings?

● A. B. P. S. Improved Uniform Lessons will help you to know the Bible better . . . . will help you to help others to know its wonderful truths! These lessons are accurate in scholarship, sound in interpretation, reverent in approach. In them is a fine blending of the pedagogical and the spiritual in Bible study. The lessons are readable, teachable, understandable. They are Northern Baptists' own.

● Make your order adequate to your needs at this time.

A.B.P.S. Uniform Lessons as a Guide to Bible Study and Instruction:

PRIMARY TEACHER. Quarterly. 15 cents a quarter, in quantity.
JUNIOR CLASS. Quarterly. 7 cents a quarter, in quantity.
JUNIOR TEACHER. Quarterly. 15 cents a quarter, in quantity.
INTERMEDIATE AND SENIOR CLASS. Quarterly. 7 cents a quarter, in quantity.
INTERMEDIATE AND SENIOR TEACHER. Quarterly. 20 cents a quarter, in quantity.
YOUNG PEOPLE'S CLASS. Quarterly. 9 cents a quarter, in quantity.
ADULT CLASS. Quarterly. 10 cents a quarter, in quantity.
HOME. Quarterly. (For the Home or Extension Dept.) 10 cents a quarter, in quantity.
BAPTIST LEADER. Monthly. Outstanding articles and Uniform Lesson Helps. Only 11 cents a copy ordered quarterly in quantities of 5 or more mailed to one address.

THE AMERICAN BAPTIST PUBLICATION SOCIETY

Order by Mail from the Nearest Supply House

1701-1703 CHESTNUT STREET, PHILADELPHIA, PA.

72 E. RANDOLPH STREET, CHICAGO, ILL. 352 S. SPRING STREET, LOS ANGELES, CALIF.

Stores also in Kansas City and Seattle